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Cambyses killing the Egyptian Apis.

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UNIVERSAL HISTORY,

ANCIENT AND MODERN;

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FROM

THE EARLIEST RECORDS OF TIME,

TO

THE GENERAL PEACE OF 1801.

IN TWENTY-FIVE VOLUMES.

BY WILLIAM MAVOR, L. L. D.

VICAR OF HURLEY IN BERKSHIRE, AND CHAPLAIN TO THE EARL OF DUMFRIES.

Factorum est copia nobis.

. . . . . .

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VOL. VIII.

NEW-YORK:

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THE

HISTORY

OF THE

MEDES,	LYCIANS,
PERSIANS,	ANCIENT CILICIANS,
PHŒNICIANS,	CELTES,
ANCIENT SYRIANS,	SCYTHIANS,
SELEUCIDÆ IN SYRIA,	ARMENIANS,
PHRYGIANS,	CAPPADOCIANS,
TROJANS,	PERGAMIANS,
MYSIANS,	THRACIANS,
LYDIANS,	BITHYNIANS.

BY WILLIAM MAVOR, L. L. D.

VICAR OF HURLEY IN BERKSHIRE, CHAPLAIN TO THE EARL OF DUMFRIES,
AUTHOR OF THE BRITISH NEPOS, &c. &c.

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THE EDITOR.

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UNIVERSAL HISTORY.

THE MEDES.

THE descendants of Madai, the third son of Japhet, gave the name of their progenitor to a tract of country which was bounded on the north by part of the Caspian Sea; on the east by Parthia and Hyrcania; on the south by Persis, Susiana and Assyria; and on the west by Armenia major. It was anciently divided into the provinces of Tropatene, Darites, Marciane, Syro-Media, Amariace, and Charomithrene. But these, by a later division, were reduced to *Media Magna* which contained the cities of Ecbatan, Apamea, Arsacia, Regeia, and Laodicea; and *Atropatene*, a barren inhospitable country, situated between Mount Taurus and the Caspian Sea. The climate was extremely hot in the plains, and cold on the mountains; and the productions of the country, of necessity, varied with the temperature. The air was generally salubrious, except in the vicinity of the Caspian Sea, where the rivers which supply that immense reservoir of water frequently overflowing their banks, occasioned noxious exhalations. In some parts of Media they were obliged to

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make bread of dried almonds; but the southern districts produced corn and wine in the greatest abundance.

The inhabitants were once a very warlike people, and are said to have instructed the Persians in the art of war; though they afterwards introduced a variety of effeminate and luxurious practices, which eventually caused the downfall of that empire. They usually smeared their arrows with a bituminous liquor, called naphta; and confirmed* their alliances with the blood of the contracting parties. They are also said to have thrown the bodies of their dying relatives to dogs, as supposing it dishonourable to expire on their beds, or be deposited in the earth. Polygamy was not merely allowable among them; but, according to Strabo, they were compelled, by the law, to maintain, at least, seven wives; and every woman was regarded with contempt who supported fewer than five husbands. How this regulation could be observed, is inexplicable.

As their religion and laws were nearly the same with those of the Persians, they will consequently be found in the history of that people. It is, however, proper to remark, that when a law was once enacted, it was not in the king's power to repeal it: whence the unalterable decrees of the Medes are frequently alluded to in Holy Writ.

* In confirming alliances, they used to tie together, with a hard bandage, the thumbs of their right hands, until the blood, starting to the extremities, was, by a slight cut, discharged. This they mutually sucked; and a league thus mysteriously solemnized was accounted most sacred.

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With respect to their arts, trade, and literature, nothing satisfactory can be said. But their passion for martial exercises is well authenticated; and their skill in horsemanship and archery was, at once, the envy and admiration of their neighbours.

The history of this people is extremely dark and perplexed till their subjugation to the Assyrians, which took place either under Pul, the founder of the Assyrian monarchy, or his immediate successor, Tiglath-Pileser; and therefore must be passed over as fabulous. From this period they remained in subjection till the reign of Sennacherib, when, by a powerful effort, they shook off the yoke, and gallantly defended their recovered liberties.

Having thus rescued their country from the oppressive dominion of a conqueror, they lived some time without a king. But the licentiousness and anarchy which began to prevail in every district soon enabled Dejoces, a subtle ambitious Mede, to gratify his darling passion at the expence of the public felicity. This man, contemplating the irregularities of his countrymen, applied himself with such apparent zeal to the administration of justice, that the inhabitants of his district elected him for their judge; and the fame of his impartiality spread so rapidly, that all such as thought themselves aggrieved by unjust sentences resorted from all parts of the nation to his tribunal. When, by these means, he had secured the public affection, and established some degree of order in the community, he suddenly abdicated his honourable seat, and refused to attend any longer to an employment which incapacitated him from promoting his private

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welfare. Upon this unexpected change, the vicious and unprincipled gave the reins to their respective passions, and every species of wickedness increased with such dreadful rapidity, that Media was soon filled with rapine, murder, and desolation. Hereupon, a general assembly was called, to deliberate on the means of reforming those abuses; and the friends of Dejoces, seizing the favourable opportunity, expatiated so warmly on the danger which threatened even the existence of the nation, and the absolute necessity of appeasing the public disorders, by raising some meritorious individual to the regal dignity, that their proposal was received with general plaudits, and Dejoces was immediately placed on the throne.

B. C. 710. The mask of dissimulation was now thrown aside; the politic design of secret ambition was crowned with success; and the first acts of the new sovereign were those of a haughty and imperious tyrant. He commanded his subjects to build him a palace suitable to his dignity; selected guards out of the whole nation for the safety of his person; and, having ordered the famous city of Ecbatan to be built, enacted certain laws, which imported that none but the members of his household should ever be admitted to his presence, and that all business should be transacted by his servants and ministers. These proceedings, though arbitrary in the extreme, and ill suited to a man who received the diadem as a reward of his unshaken equity, were not disagreeable to the people; so that Dejoces enjoyed his splendid establishments without molestation, till his insatiable thirst of power induced him to invade Assyria,

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where his forces were utterly defeated, and himself slain, after a reign of fifty-three years, by Saosduchinus, or Nabuchodonosor.

B. C. 656. Phraortes, son and successor of Deioces, was a prince of an enterprising spirit, who, not content with the Median territories, invaded Persia, with some success, and reduced several of the neighbouring nations, till he obtained possession of almost all the Upper Asia between Mount Taurus and the river Halys. Elated with the brilliant success that attended his arms, he at length invaded Assyria, made himself master of a considerable part of the country; and even laid siege to the metropolis. But here his good fortune abandoned him, and he perished, with the greater part of his army, in the attempt.

B. C. 635. The crown of Media now devolved upon Cyaxares, a prince of great courage and extraordinary abilities, who soon recovered such parts of the kingdom as had been taken in the preceding reigns by the Assyrians; and, having assembled a powerful army, marched out to avenge the death of his father and grandfather, by the destruction of Nineveh. The Assyrians met him on their frontiers, and an obstinate engagement ensued; but victory declared in favour of the invader, who chased his opponents to the very gates of their capital, and issued orders for the commencement of a regular siege. But on hearing that a formidable army of Scythians were advancing rapidly towards Media, he was compelled to relinquish his design, and employ his troops in the defence of his own kingdom.

The Scythians, who had driven the Cimme-

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rians out of Europe, and were now in full pursuit of their fleeing enemies, were soon engaged by the forces of Cyaxares; but the latter, notwithstanding the extraordinary exertions of their valiant king, were utterly defeated. The conquerors, meeting with no farther opposition, over-run not only Media, but the greater part of Upper Asia, whence they extended their conquests into Syria as far as the confines of Egypt. The Egyptians, however, were saved from insupportable oppression by their king, Psammeticus, who, partly by presents, and partly by intreaties, prevailed on the barbarians to withdraw. In this expedition the Scythians reduced the city of Beth-Sheam in the territories of the tribe of Manasseh, on this side the Jordan, whence it is called Scythopolis, or the city of the Scythians.

At the expiration of twenty-eight years, during which the Scythians had been masters of the Upper Asia, Cyaxares resolved to attempt the destruction of his troublesome guests by stratagem. He accordingly invited the greatest part of them to a general feast, which was given in every family; when each host intoxicated his guest, and a massacre ensued, which delivered the kingdom from a long and cruel bondage. The Medes then repossessed themselves of all their provinces, and once more extended their empire to the banks of the Halys.

Cyaxares, having thus delivered his subjects from the oppression of the Scythians, was soon after engaged in a war with the Lydians, upon the subsequent * account. A sedition happen-

* Vide Herodot. lib. i. cap. 73, 74.

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ing among the Scythian Nomades, a party of them escaped into Media, where they were humanely received by the king, and entrusted with the education of some Median youths. These strangers frequently employed themselves in hunting, and usually presented Cyaxares with part of their game: but being one day unsuccessful, that prince treated them with the most opprobrious language; in consequence of which they agreed to murder one of their Median pupils, dress his flesh like venison, and serve it up to the royal table. Having executed this horrid project, they fled to Sardis, and implored the protection of Halyattes, king of Lydia. Cyaxares immediately sent ambassadors to demand the murderers; but, the Lydian monarch refusing to deliver them up, a war of five years ensued between the two nations, with various success. An obstinate engagement took place between the hostile armies, in the beginning of the sixth year; but a total eclipse of the sun, which happened during the heat of the battle, had so powerful an effect on the superstition of the Medes and Lydians, that they immediately retreated, and soon after concluded a peace, which was strengthened by a marriage* between Aryenis the daughter of Halyattes, and Astyages, the eldest son of Cyaxares.

B. C. 601. The Lydian war was no sooner terminated than Cyaxares entered into a strict alliance with Nebuchadnezzar, king of

* Of this marriage was born, the ensuing year, Cyaxares, who, in the book of Daniel, is called Darius the Mede.

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Babylon; and, in conjunction with the Babylonians, resumed the siege of Nineveh, slew Sarac the king, and levelled that proud metropolis with the ground. This victory gave rise to the great successes of Nebuchadnezzar and Cyaxares, and laid a foundation of the two collateral empires of the Medes and Babylonians.

After the reduction of Nineveh, the victorious monarchs, improving their advantage, led the confederate army against Pharaoh-Necho, king of Egypt, and compelled him to abandon whatever he had formerly taken from the Assyrians. Having effected this design, and reduced all Phœnice and Cœle-Syria, they proceeded, with an army of Babylonians, Medes, Syrians, Moabites, and Ammonites, to the number of ten thousand chariots, a hundred and eighty thousand foot, and a hundred and twenty thousand horse, to invade Samaria, Galilee, Scythopolis, and Jerusalem, all of which were subdued by their resistless arms. Enriched with the plunder of the subjugated nations, they divided their forces, Nebuchadnezzar pursuing his conquests in the west; and Cyaxares falling upon the provinces of Armenia, Pontus, and Cappadocia, which he subdued with great slaughter of the inhabitants. After these achievements, the armies united once more, and, by the reduction of Persis and Susiana, completed their conquest of the Assyrian empire.

Cyaxares, having thus erected the kingdom of his ancestors into a potent empire, and shared the new acquisitions with Nebuchadnezzar, expired, in the fortieth year of his reign, and left the government to his son Astyages.

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B. C. 595. This prince, who in Scripture is called Ahasuerus, succeeded peaceably to the throne; but we find no particulars of his reign recorded in history, except his repulsing the Babylonians, who, under the conduct of Evil-Merodach, the son of Nebuchadnezzar, had made an inroad into his country. The victory which he gained on this occasion was chiefly owing to the bravery and vigilance of Cyrus, who, though at that time but sixteen years of age, signalized himself in a very gallant manner, and chased the invader, with great slaughter, to his own frontiers. This rash undertaking of Evil-Merodach laid the foundation of that animosity between the Medes and Babylonians, which was productive of innumerable mischiefs, and eventually terminated in the ruin of Babylon.

B. C. 560. On the death of Astyages, the crown devolved on his son Cyaxares, uncle to Cyrus, and the person designated in Holy Writ, by the name of Darius the Mede. This prince had scarcely assumed the reins of government, when he found himself engaged in a sanguinary war with Neriglissar, who had assassinated Evil-Merodach, and usurped the throne of Babylon. The war was carried on, with great slaughter on both sides, by Cyaxares and his valiant nephew, during the reigns of the usurper Neriglissar, of his son Laborosoarchod; and of Nabonadius, the son of Evil-Merodach, in whose time the Babylonian empire was utterly overthrown. But the relation of these interesting events must be reserved to the reign of that glorious prince, who was the founder of the Persian monarchy.

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Cyaxares is said, in Scripture, to have taken the kingdom after the reduction of Babylon and death of Belshazzar; for Cyrus, during his uncle's life, held the empire only in partnership with him, though he had acquired it solely by his own valour. The command of the army, and the whole management of affairs, however, were vested in Cyrus; in consequence of which no notice is taken of Cyaxares in Ptolemy's canon. But that a Mede reigned at Babylon, immediately after the death of Nabonadius, is evident, both from Xenophon and Scripture: for, the former tells us, that, after the taking of Babylon, Cyrus went to the king of the Medes, at Ecbatan, and succeeded him in the kingdom; and we read, in the volume of Divine Inspiration, that Babylon was destroyed "by the kings of the Medes, and the captains and rulers thereof, and by all the land of his dominion;" and that the kingdom of Babylon was "numbered, finished, broken, and given to the Medes and Persians;" first to the Medes under Cyaxares or Darius, and then to the Persians under Cyrus.

After the reduction of Babylon, Cyaxares, in concert with his nephew, arranged the affairs of their new empire, and divided it into a hundred and twenty provinces, which were entrusted to the care of those persons who had distinguished themselves during the war. Over these governors were appointed three presidents, who, residing constantly at court to receive accounts from the several provinces, and to dispatch the royal commands to the immediate officers, might be said to have the administration of the most weighty affairs of state. Of these Daniel was appointed the chief, not only on account of his

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great wisdom, but likewise for his age and consummate experience. The honours attached to this employment raised a spirit of envy in the other courtiers, who maliciously contrived his ruin, and procured his condemnation to a cruel death. But as Daniel's supposed offence was in reality a fulfilment of the most sacred duty, the God of his fathers miraculously interfered in his behalf, and the base contrivance of his enemies was justly converted to their own destruction. This event is supposed to have happened when Cyrus was in Syria, which he brought under subjection with the adjacent countries, while Darius remained at Babylon to manage the civil affairs of the empire. The Darics, or Stateres Darici, those famous pieces of gold, which, for several ages, were preferred, by the oriental nations, to any other money, were probably coined about the same time, out of the gold of the conquered Lydians. But in the reign of Cyrus, a more distinct account will be given of several particulars relating to Cyaxares and Astyages, the two predecessors of Darius the Mede.

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PERSIA.

From the Foundation of the Empire to its Subjugation by Alexander the Great.

PERSIA, one of the most delightful countries in Asia, in different ages, has been called by different denominations. It extended anciently about two thousand eight hundred English miles in length, from the Hellespont to the mouth of the river Indus; and about two thousand miles in breadth, from Pontus to the mouth of the Arabian Gulf: being divided into the provinces of Gedrosia, Carmania, Drangiana, Arachosia, Paropamisus, Bactriana, Margiana, Hyrcania, Aria, Parthia, Persis, Susiana, Schirwan, and Curdistan.*

The climate of this country varies considerably according to the situation, some parts being parched with insufferable heat, at the same season that others are frozen with cold. The soil is extremely unequal; and rain seldom falls to refresh the vegetative tribes. Some of the valleys, however, are extremely fertile; and fruits, flowers, and aromatic herbs, are there produced

* Modern Persia (or the dominions of the Persian crown) extends about one thousand eight hundred and forty miles in length, from the mouth of the river Araxes to the efflux of the Indus; and is one thousand and eighty miles in breadth, from the river Oxus to the Persian Gulf; being bounded by the Caspian Sea and Mount Caucasus on the north; by the Indus and the territories of the Great Mogul on the east; by the Persian Gulf and the Indian Ocean on the south; and by the dominions of the Grand Signior on the west.

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in great exuberance. Animal and mineral productions are also extremely numerous: and the vestiges of antiquity, which still exist in this famous country, are truly worthy the attention of the curious.

The plain in which the great city of Persepolis stood is one of the finest in Persia, and is said to contain near fifteen hundred villages, all adorned with pleasant gardens, and planted with umbrageous trees. The entrance of this plain, on the west side, consists of a range of steep, lofty mountains, about twelve miles long and two miles broad, forming two flat banks, with a rising terrace. At the foot of the mountain was situated the ancient palace of the kings of Persia, of which the walls are still standing on three sides. The front is six hundred paces, in extent, from north to south, and three hundred and ninety from east to west. Before the west side are several rocks, which rise toward the north till they are on a level with the wall, and appear like a kind of platform extending eighty paces before it. The stair-case, which consists of two flights of stairs, forty-two feet asunder at bottom, is twenty-five feet seven inches in depth to the wall, whence the steps proceed, and is equally magnificent and commodious. About forty feet distant from the front of this palace are two great porticoes and two columns: but the pavement of the first is much damaged by the effects of time, and the second is sunk five feet lower than the former. The first portico is thirty-nine feet high, and the second twenty-eight. The front of each pilaster is ornamented with a large figure of an animal cut in bass-relief, but now much defaced, and the

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bases of these pilasters are about five feet two inches high. Many authors have published their conjectures respecting these monuments of antiquity, but it seems impossible, in their present condition, to decide what they originally designated.

The two columns which stand between the porticoes are of white marble, elegantly fluted, and decorated with some rich ornaments; their height is about fifty-four feet; their circumference fourteen; and their appearance altogether striking.

Turning toward the south, there is to be seen a cistern, cut out of stone, twenty-five feet long, seventeen feet five inches broad, and three feet above the level of the earth. Beyond this is another stair-case, composed of two flights of steps like the former, one fronting toward the east and the other toward the west. On the top of this stair-case some foliage is still visible, with figures, in bass-relief, of a lion tearing a bull. At the end of the landing-place is another front, adorned with three rows of small figures one above another. Of the first row nothing can be seen above the girdle, the upper parts being destroyed by the corroding tooth of time; the second row has received material injury; and as to the third, it is almost completely buried in the earth. Beyond the bottom of the stair-case is a wall forty-five feet in length, with an interval of sixty-seven feet to the west front. This side, like the other, is surcharged with figures, and occasionally diversified with inscriptions, but these are entirely effaced. Between the two flights of stairs there is an open place, paved with stones of an extraordinary magnitude, and

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ornamented with several rows of beautiful columns. To the south of these columns there is an edifice, of which the front wall is yet five feet seven inches high, extending a hundred and thirteen feet from east to west. On the north there are two porticoes, and three windows blocked up; and on the south a portico and four windows open. There are, also, two porticoes with two openings on the west; and another towards the east with three niches or windows walled up. Under the two porticoes on the north may be seen the figures of a man and two women from the knees upward, their legs being covered with earth. The second portico contains the figure of a man holding and stabbing a singular kind of animal represented with wings upon its back. Under the portico toward the north a man is seen engaging with a lion, which he holds by the mane with his right hand, while he strikes a poniard into its belly with his left. On both sides of the southern portico there is the figure of a man bearing a crown in his hand, and attended by two persons, one of whom holds a kind of umbrella over his head. There are likewise some remarkable groupes of figures on the pilasters which are scattered about the earth, and many niches or tablets full of characters in various parts of these truly curious ruins, which some have imagined to mark the site of an ancient temple; but which the generality of learned men, with much greater reason, pronounce the sad remains of the palace of Persepolis. At the distance of six miles from these ruins there is a famous mountain, harder and capable of a finer polish than marble. Its sides have been curiously levelled by human industry,

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and ornamented with several figures in bass-relief. Here are also four tombs, and some inscriptions in the same character with the tablets at the palace of Persepolis.

The Persians were, indisputably, a very ancient nation, and are supposed to have descended from Elam, the son of Shem; as all the Greek interpreters by Elam understand Persia, and in the acts of the Apostles, the Persians themselves are called Elamites.

The kingdom of Elam appears to have been very powerful in the early ages, for Chedorlaomer, king of Elam, who was contemporary with Abraham, is said to have invaded the gigantic Emims and Zamzummins, and to have pillaged the cities of Sodom and Gomorrah, though he was afterward overthrown by Abraham, who took up arms on behalf of his kinsman Lot. Elam was also a potent kingdom in the time of Jeremiah, as appears from a prediction of that prophet relative to the augmentation of Nebuchadnezzar's dominions, in which he observes that the Babylonian prince shall subdue Elam, a kingdom on the river Ulai, to the east of the Tigris.

But, as some account of the kings who preceded Cyrus will be given hereafter, it may be proper to speak of Persia, in this place, as the second of the four great empires.

The Persian monarchs were not only absolute in their administration, but the obedience of their subjects resulted from the most enthusiastic veneration; and the homage they constantly received, was little short of divine honours. None were permitted to enter the royal palace without express permission, nor to approach the seat of

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majesty without prostrating themselves on the ground. While they remained in the presence they were obliged to hold their hands within their sleeves. A ceremony for the neglect of which, Mitreus and Antosaces were put to death, under the reign of Cyrus the younger. The unbounded respect paid to the kings of Persia by their vassals is instanced by Herodotus, who says, that Xerxes being once in great danger by sea, many of his attendants strove who should first leap overboard to lighten the vessel, and sacrifice themselves for the preservation of their prince. They all, in fact, regarded the king's wrath as equally dreadful with the anger of the gods; and on the least intimation given by him would at any time become their own executioners.

The crown of Persia was hereditary, and generally bestowed on the eldest of the deceased king's legitimate children. When the reigning prince undertook a long journey, or any perilous expedition, he named the heir apparent previously to the commencement of his march, that no contest might arise respecting the succession. The ceremony of coronation was performed by the priests, in the temple of the goddess of war at Pasargada; where the new monarch used to clothe himself with the garment which Cyrus, the founder of the Persian empire, had won before his elevation to the throne. Being thus attired, he ate some figs, with a small quantity of turpentine, and drank a cupfull of sour milk; and the solemnity concluded with his receiving the tiara or crown from one of the grandees, in whose family that prerogative was hereditary. The king's birth day was always celebrated with

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the utmost pomp and magnificence; and his death was bewailed by shutting up the tribunals of justice, and extinguishing those fires which were universally worshipped as household gods.

The royal residence was, according to the seasons, seven months at Babylon, three at Susa, and two at Ecbatan. But Persepolis, at last, became the ordinary seat of the court. The king's palace was extremely magnificent, and furnished with utensils of inestimable value. The roofs and sides of the apartments were entirely covered with ivory, silver, gold, or amber. The throne was of fine gold, supported by four pillars, richly adorned with precious stones. The royal bed was likewise of gold, and two coffers were placed by it, the one containing five thousand, and the other three thousand talents. Herodotus mentions a vine of gold, presented to Darius by Pythius, a Lydian, of which the body and branches were enriched with jewels of great value, and the clusters of grapes, which hung over the king's head as he sat on the throne, were all composed of precious stones. Adjoining the palace were five gardens, planted with the most beautiful trees and flowers; and extensive parks, stocked with all kinds of game for the king's diversion.

With respect to luxury, most of the Persian monarchs were so dissolved in pleasures, that they minded little beside the gratification of their sensual appetites. They drank no water but that of the river Choaspes, which was always carried about with them in silver vessels; no wine was brought to their tables but the Calybonian, made at Damascus, in Syria; and no bread was set before them but what was baked

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from the wheat of Assos, in Phrygia. The magnificence of their public feasts exceeded that of almost every other nation, and the most costly viands that could possibly be procured from the surrounding nations were constantly collected for the entertainment of their guests. Athenæus informs us, that among the prisoners taken by Parmenio at Damascus there were no fewer than two hundred and seventy-seven cooks, of whom twenty-nine provided the dishes, seventeen ministered water, seventy took care of the wine, forty were engaged in the preparation of sweet ointment, and fifty-six were employed in providing the garlands usually worn at the Persian banquets. During the repast, the company were entertained with vocal and instrumental music, and three hundred women of the most melodious voices constantly attended to divert their royal master in his hours of relaxation. It was but seldom, however, that the king admitted any person to his table except his consort and mother, as it was thought in some measure a degradation of their majesty to appear subject to the same necessities with their guests. This ambition of appearing above the level of other mortals also confined them within the precincts of their palaces, and debarred them from the pleasures attendant on more salubrious recreations. Tully informs us, that the revenues of whole provinces were lavished on the attire of their favourite concubines, one city being compelled to supply them with ornaments for their hair, another for their necks, &c. And Socrates mentions an ambassador, who, being sent into Persia, spent a whole day before he reached the boundaries of a territory called the

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Queen's Head Dress, and another day in travelling through a country which was styled the Queen's Girdle.

The king's children, particularly the eldest, were committed, soon after their birth, to the care of certain eunuchs. At the age of seven years they were instructed in riding and hunting; and at the age of fourteen they were placed under the discipline of four learned tutors, the first of whom was to teach them prudence, the second justice, the third temperance, and the fourth fortitude.

The king's ordinary guard consisted of fifteen thousand men, who constantly attended his person, and were denominated the *king's relations*, and ten thousand choice horsemen, who attended him in all his expeditions, and were called *immortal*. These guards received no pay, but they were abundantly supplied with all the necessaries of life.

The Persian kings frequently heard causes both criminal and civil; and were generally very tender in respect of the administration of justice. After listening attentively to the merits of a cause, they took several days to reflect upon it, and to advise with their most learned judges before they pronounced sentence. When they sat on a trial of life and death, they considered, not only the crime of which the prisoner stood impeached, but all the actions of his life; and accordingly as his crimes or virtues preponderated, they condemned or acquitted him.

The royal revenues of Persia, according to Herodotus, amounted to somewhat more than sixteen millions sterling: but this sum was, in later ages, greatly augmented by taxes drawn

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from Egypt, Syria, and several provinces of Europe.

The ancient Persians are said to have paid more particular regard to the education of their children than any other nation. A son was never admitted to the presence of his father till he had arrived at the age of five years, lest, if he should die before that period, his parent might be too heavily afflicted by his loss. At five years old, the children of reputable Persians were entrusted to the care of learned masters, who carefully implanted in their opening minds an aversion to every species of vice, and allured them rather by example than precept to the practice of all the moral virtues. Every parent had the power of life and death over his own children; but the exercise of this prerogative was only allowable for capital offences, or the repetition of great crimes.

No nation was ever more ready to adopt foreign customs than the Persians. They had no sooner vanquished the Medes than they assumed their dress. After the subjugation of Egypt, they used the Egyptian armour; and as soon as they became acquainted with the Greeks, they imitated them in the worst of vices. They were indulged, by their laws, with a plurality of wives, beside as many concubines as they could conveniently maintain: and a numerous progeny was regarded as the greatest blessing which heaven itself could bestow upon mortals.

The punishments inflicted upon criminals were various. Those convicted of high treason were condemned to have the right hand struck off, and then to suffer decapitation—a sentence which Artaxerxes caused to be executed on the

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dead body of his brother Cyrus; and those who had terminated the existence of a fellow creature by poison, were pressed to death between two large stones; which punishment was inflicted upon a woman called Gigis, for having conspired with Parysatis to poison queen Statira. But the most severe punishment known in Persia was the inhuman one of fastening the culprit between two boats in such a manner that he was unable to move, though his head, hands, and feet, were left uncovered. His face, exposed to the rays of the sun, was smeared with honey, which invited innumerable swarms of flies and wasps to torment him; while the worms that bred in his excrements devoured his entrails; and the executioners compelled him, by thrusting sharp iron instruments into his eyes, to receive nourishment, for the express purpose of prolonging his excruciating agonies. Plutarch affirms, that Mithridates, whom Artaxerxes condemned to this punishment for pretending to have killed his brother Cyrus, lived under this complication of torments seventeen days; and that when the uppermost boat was taken off, at his death, his body exhibited a spectacle too shocking for description.

The contempt of riches frequently expressed by the ancient Persians serves to show that they were entire strangers to trade and commerce, as objects of gain. Previously to the conquest of Lydia they had no money, nor any clothing but the skins of beasts. But, after the reduction of Lydia, they seem to have applied themselves to trade and navigation, in order to barter such articles as they could easily spare for those commodities which their country wanted. Their

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learning appears to have been very inconsiderable till the time of Zoroaster, who is thought to have flourished under the reign of Darius Hystaspes, and was the most famous philosopher and mathematician of the age in which he lived.

Anciently, the Persians were all trained to military exercise, but more particularly to the use of the bow; whence the bow of Elam is mentioned, by the prophet Jeremiah, and the quiver of Elam by Isaiah, as weapons peculiar to this nation. Their armour consisted of a tiara or head-piece of great strength and thickness; a coat of mail, wrought in likeness of scales, and embellished with sleeves of various colours, and a wicker shield or target. Over this they wore great coats of purple; but the king's was white, by which he was known, and frequently singled out by the enemy. It was accounted disreputable among the grandees of this nation to appear in public but on horseback: hence the Persians strove to emulate each other in the richness of their caparisons, their very horses, as Dionysius expresses it, champing the purest gold: and they sometimes entered the field of battle in splendid chariots, drawn by four, six, or even eight horses.

The magnificence of their expeditions may be learned from Herodotus, who gives the following description of the march of Xerxes's army. "The baggage, carried by servants, on beasts of burden, appeared in front, and was followed by a body of troops, consisting of men of all nations miscellaneously arranged; next advanced a thousand horsemen, and the like number of spearmen, with their spears pointing downward, preceding ten beautiful horses, caparisoned with

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sumptuous furniture, and consecrated to Jupiter. After these came the chariot of Jupiter, drawn by eight white horses, a conductor on foot holding the reins. The king immediately followed in a chariot drawn by Nisean* horses, and attended by a thousand chosen spearmen. After these came a body of cavalry, consisting of a thousand chosen Persians, and they were followed by ten thousand Persian foot, of whom one thousand were armed with javelins, embellished with pomogranates of gold; and nine thousand had pomogranates of silver. The rest of the forces then advanced promiscuously, and closed the grand procession."

When they designed to make war upon any nation, they sent heralds to demand of them earth and water, thereby commanding them to acknowledge the king of Persia as sovereign lord of their country. In time of action, the king animated his forces by his presence and exhortations; and the signal, which was given by sound of trumpets, was always followed by an universal shout of the army. Those who died on the field were accounted peculiarly happy; and such as abandoned their posts, or evinced a cowardly disposition, were condemned to exemplary punishments. They never fought in the night, marched before sun-rise, nor used any stratagem independent of their own valour; whence Ammianus Marcellinus observes, "they deemed it base and unfair to steal a victory."

Previously to their taking the field, the forces passed in review before the king or commander

* A peculiarly beautiful species of horses, bred in the plains of Media, called the Nisean plains.

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in chief, each man throwing an arrow into a basket. These were sealed up with the royal signet till the end of the campaign, when the soldiers again passed muster, every one taking an arrow out of the same basket. The remaining arrows were then counted; and thus the Persians ascertained the number of their dead.

With respect to their religion, the Persians are supposed to have been originally instructed in the worship of the true God by their progenitor Elam; and to have been recovered from certain heretical opinions by the patriarch Abraham, in whose time the oriental nations were overpowered with a false religion, commonly known by the name of Zabiism. If, however, this was the case, a second corruption must have ensued, and engaged the people in superstitious acts of reverence to the celestial bodies, and in other practices incompatible with the true faith.

The splendor of their religion, however, was never so far obscured as to admit any degree of comparison between it and the worship of the neighbouring heathen nations, for while they abandoned themselves to the most absurd idolatry, and multiplied their representations of numerous deities, the Persians zealously adored one all-wise and omnipotent God, whom they held to be infinite and omnipresent: so that they abhorred the idea of representing him by images, or of circumscribing his presence within the narrow bounds of temples. The worship of Venus was indeed introduced in the decline of the ancient Persian empire, but it was boldly reprobated by the magi, who remained firm to this article of their creed, "There is one God;" a

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principle which they carefully transmitted to their posterity.

The greatest religious objection to which the Persians have rendered themselves liable, results from their veneration of the sun and of fire; and from those symbolical representations, called Mithriac figures, which adorned certain caves, after the time of the learned Zoroaster. But, from the enquiries and researches of various impartial and literary men, it appears that even these things were formerly misrepresented. As to their peculiar respect for the sun, it is founded on their belief that he is the noblest creature of the Almighty, and the immediate seat or throne of the Holy One; and with regard to their veneration for the element of fire, they avow that they have chosen it as the purest symbol of the Divine Nature. A declaration which must gain some degree of credit, if we take a retrospective view of various events and customs in the *Jewish* history, such as the revelation of God to Moses in the *burning bush*; the pillar of *fire* which preceded the Israelitish host in their removal from Egypt; and the *never dying fire* that was kept on the altar of burnt offerings at Jerusalem. As to the figures of the sun, the planets, and other heavenly bodies which ornamented some of their retreats, they served only as mathematical symbols for preserving the true system of the universe among the Persians, though they were afterwards introduced into other nations as objects of idolatrous worship.

Though fire was deemed the symbol of divinity among the Persians, the other elements were also highly honoured by them; insomuch that they suffered the bodies of their deceased friends

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to be devoured by birds and beasts of prey, to avoid polluting the *earth* or infecting the *air*; and they universally believed, that whoever wilfully polluted *water*, with the bones of dead creatures or other abominations, deserved punishment of the most dreadful kind both in this world and in the next. This attachment to purity, and especial regard to water, seems justified by the Mosaic precepts for corporal purification, and by the great advantage of preserving cleanliness in a climate so hot as that of Persia.

Their priests, who have been branded, by the prejudiced or misinformed, with the name of *fire priests*, were in reality entitled to the appellation of *priests of the Almighty*, for they read every day certain public prayers, and performed other sacerdotal offices, exclusive of their attention to the sacred fire. They never confessed their offences to any but the Most High, nor besought a remission of them from any except him, though they inclined to perform those devotional acts before fire or before the sun, as a symbol of the Deity, and a witness of their actions. In like manner the Israelites confessed their sins to God in the temple while the sacred fire flamed on their altar; so that the religious practice of the Persians seems to have been in a great measure free from idolatry, though it was strongly tinctured with superstition.

In the most ancient times the Persians were destitute of temples, but erected altars for the preservation of their sacred fires, on the tops of mountains, and other solitary places. At length Zoroaster persuaded them, for the sake of convenience, to build over each, a pyreum or fire-temple. This, however, had no relation to

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Mythra, or the sun, towards whom they could better testify their respect in the open air; neither did it militate against their favourite principle, that the Lord of the universe should not be enclosed within walls; for the Pyrea was not designed to circumscribe what they esteemed an *image* of the Deity, but only the *symbol* of his purity, or the *shadow* of his nature.

The Persians have a regular clergy, and are extremely zealous in asserting an uninterrupted succession of persons instructed in their sacred mysteries, from the time of Zoroaster to the present period. Their ordinary priests are compelled to live according to certain rules, much severer than those given to the laity; the high priests are under still greater obligations; and all of them are bound to discharge their sacerdotal offices with the utmost punctuality and devotion.

Their public worship has retained its purity for many ages, and is thus performed. When the people assemble in the pyreum or fire-temple, where the sacred fire is kept perpetually burning upon an altar, the priest puts on a white habit, and a mitre, with a gauze or cloth passing before his mouth, to prevent his breathing on the sacred element. He then repeats certain prayers out of the liturgy, in a whispering tone, holding in his left hand some small twigs of a sacred tree, which, at the termination of the service, are thrown into the fire. On these occasions all who are present offer up their prayers to God for such things as they stand in need of; and when prayers are finished, the priest and congregation withdraw with every possible token of respect. Among the modern Persians, however,

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an exhortation* is customarily given, to prevent the people from falling into idolatry, by assigning the reasons why they worship their Creator before the element of fire, and why they consider themselves bound to treat it with reverence.

When the children of the Persians are initiated into their religion, they send for a priest, who calculates the child's nativity, and asks what name is to be given it. This being agreed on by the father and other male relations, the priest tells it to the mother, and the ceremony ends, at that time, with her repetition of the name. The child is afterward carried to the pyreum, where the priest pours some water into its mouth from the rind of a holy tree, beseeching God to cleanse the tender infant from whatever impurities it may have received from its parents. At seven years of age, the child is confirmed by the priest, and instructed in the first principles of his religion. When he is well acquainted with the articles of his faith, he is permitted to pray, for the first time, before the sacred fire; after which prayer he receives a draught of water and a pomegranate leaf from his spiritual tutor; who

* The exhortation here alluded to is generally given in these words: "Forasmuch as fire was delivered to Zoroaster, by the Almighty, as the symbol of his majesty, it is requisite that we should esteem it holy, and regard it as an emanation from the fountain of light; and that we love all things which resemble it, especially the sun and moon, the two great witnesses of God, which should remind us of his omniscience. Let us, therefore, without superstition, keep the command given to us, always praising God for the great utility of this element; and beseeching him to make us perpetually mindful of our duty toward him, which is as necessary to the health and felicity of the soul, as light and fire are to the ease and welfare of the body."

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also causes him to wash his body with clean water, and to put on a linen cassock next his skin, which descends below the waist, and is girt with a girdle of camel's hair, woven by the priest's own hand. After these ceremonies, the priest pronounces a solemn blessing, admonishes him to be a true Persee all the days of his life, and warns him against idolatry and disobedience to the precepts of Zoroaster.

The marriages of the Persians are, by a very intelligent author, said to be of five sorts, viz. those of children in their minority; of widowers with a second wife; of such persons as enter into the connubial state by their own choice; of those who, being recently adopted, are given in marriage by the person who is desirous of leaving them his property; and of the dead,* which last ceremony is occasioned by an opinion commonly entertained, that married people are peculiarly happy in a future state. The ceremonies made use of at their marriages are very singular, but have nothing in them either indelicate or irrational. The parties designing to contract the nuptial engagement are seated together on a bed about midnight; opposite to them stand two priests, holding rice in their hands, to intimate the fruitfulness they wish to result from the union; and on each hand of the priests stand the relations of the bride and bridegroom. These arrangements being made, the bridegroom's priest lays his fore finger on the woman's forehead, and says, "Wilt thou have this man to be thy wedded husband?" The woman as-

* When a young person dies in celibacy, they hire one to be married to him or her, which ceremony is performed soon after the funeral.

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senting, her priest lays his finger on the man's forehead, and demands, "Wilt thou have this woman to be thy wedded wife?" This being answered in the affirmative, the parties join hands; the man promising to provide her a suitable maintenance, and the woman acknowledging that all she possesses is his. The priests then scatter rice over them, beseeching God that they may be blest with many sons and daughters; that they may live in uninterrupted harmony, and arrive at a venerable age in possession of all the joys of wedlock. The ceremony being concluded, the woman's relations pay the dowry, and a festival of eight days is kept in honour of the marriage.

When a Persian is on his death bed, a priest is always sent for, who, drawing near the sick person, prayeth to this effect: "O Almighty Lord, thou hast commanded we should not offend thee, but this man hath offended; thou hast ordained that we should do good, yet this man hath done evil; thou hast required we should duly worship thee, which, however, this man hath neglected. Now, O merciful God, at the hour of dissolution, pardon his offences, his crimes and his omissions, and receive him to thyself." When the immortal spirit hath departed, the corpse is laid on an iron bier, and carried with the utmost solemnity to a round tower; on the top of which the dead are exposed to be devoured by the fowls of the air, for a reason already given. The body being laid in the customary manner, the priest performs the funeral service, which concludes with these words: "This our brother, while he lived, consisted of the four elements; now he is

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dead, let each take his own, earth to earth, air to air, water to water, and fire to fire." They imagine the spirit wanders for three days after its departure from the body, and is, during that time, pursued by the devil, till it reaches their sacred fire, which he is unable to approach. They therefore pray incessantly for the soul of their deceased friend till the fourth day, when, supposing his fate to be decided, they close these ceremonies with a great feast.

With respect to the reigns of the Persian monarchs, little can be asserted with confidence before the time of Cyrus, whom we have already noticed as the founder of the empire. The first king of Elam mentioned in Scripture is Chedorlaomer, who extended his conquests over many of the Asiatic provinces, and held the kings of Sodom, Gomorrah, Bela, Admah, and Zeboim, in subjection for the space of twelve years. In the thirteenth year they made an effort toward the recovery of their liberty; but Chedorlaomer, in concert with Arioch, king of Ellasar, Amraphel, king of Shinar, and Tidal, king of nations, marched against the revolters, defeated their army, killed the kings of Sodom and Gomorrah, and returned towards Elam, loaded with the spoils of the vanquished nations. The patriarch Abraham, however, hearing that his kinsman Lot was taken prisoner on this occasion, pursued the conquerors to Dan, put them to flight, and returned triumphant with his nephew and all his family. By this defeat Chedorlaomer lost the sovereignty of the Pentapolis, but retained his other conquests, which seem to have been very considerable.

From this period to the reign of Cyrus, the

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history of Elam or Persia is clouded with fiction, and affords but little instruction or entertainment, as nothing can be affirmed with any probability of truth, except that the Elamites were a great and powerful nation; that they were, in all probability, conquered by the Assyrians; and that, on the recovery of their liberty, they were governed by princes of their own nation, till the sixth year of Nebuchadnezzar, when they were again subdued by that great warrior and his ally Cyaxares.

The only great family found upon record before this second conquest, is that of Achæmenes, which must indisputably have been very conspicuous, since Xerxes, at the height of his glory, was proud to derive his pedigree from thence. But as nothing occurs even respecting Achæmenes that can be depended on, we shall hasten to the reign of a prince whose name is equally famous in sacred and profane history.

B. C. 599. Cyrus, deservedly styled the Great, (both on account of his extensive conquests and his restoration of the captive Hebrews) was the son of Cambyses, a Persian grandee, and of Mandane, daughter of Astyages, king of the Medes. He was born a year after his uncle Cyaxares, and passed the first twelve years of his life in Persia, where he was inured to hardships and such exercises as might capacitate him to bear the fatigues and toils of war. When he was twelve years old, he was taken to his grandfather Astyages, and, in consequence of his obliging and amiable disposition, he soon became an object of admiration to the leading men of Media.

When he had attained the age of sixteen years,

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he first entered the theatre of war, and gave some extraordinary proofs of his bravery and excellent conduct. Next year, he returned to his father in Persia, and remained there till he was called, in the fortieth year of his age, to the assistance of his uncle Cyaxares.

Astyages, king of Media, left the crown, at his decease, to his son Cyaxares, as has already appeared in the preceding history. But this prince had no sooner assumed the government, than he was informed that the king of Babylon had projected an invasion of Media; that he had already engaged the assistance of Crœsus, king of Lydia, and several other princes; and that he had sent ambassadors into Caria, Phrygia, Cappadocia, Cilicia, and Paphlagonia, to stir up the several provinces of those countries against the Medes and Persians. Cyaxares, therefore, called his nephew to his assistance, and upon his arrival with thirty thousand Persians, appointed him generalissimo both of the Medes and Persians.

B. C. 557. The powerful alliance formed at this time against the Medes induced the king of Armenia to withhold his usual tribute, and to refuse the quota of auxiliaries which he had hitherto been obliged to furnish in time of war. But as this might give a dangerous precedent to other dependent states, Cyrus resolved to crush the revolt with all possible expedition. He accordingly marched with a chosen body of horse to Armenia, entered the country before the inhabitants had any intelligence of his design, surprized the royal family, and, having compelled the king to pay his tribute, and send the usual quota of auxiliaries, restored him to

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his throne, and returned triumphant to the army in Media.

After both parties had been employed three years in forming alliances, and making suitable preparations for war, the confederate armies on both sides took the field, and soon came to an engagement, which proved very unfortunate for the invaders; for Neriglissar, king of Babylon, was killed, and Cresus, king of Lydia, who next assumed the command of the army, was obliged to retire in the utmost confusion to his camp, whence he was driven next day by Cyrus, at the head of the Hyrcanians, who had revolted to him on the preceding night. The most valuable and splendid part of the booty was reserved for Cyaxares, and the prisoners were permitted to depart to their respective countries, upon delivering up their arms, and promising to fight no more against the Persians or their allies; but all the horses that were taken were set apart for Cyrus, that he might form a body of cavalry for the Persian army, which they had hitherto greatly wanted.

Laborosoarchod succeeded Neriglissar on the throne of Babylon, but his cruelties and oppressions excited such a spirit of discontent among his subjects, that two Babylonian noblemen revolted, with their respective provinces, to Cyrus, who thus obtained an easy entrance into Assyria. Laborosoarchod sallied out against Gadates, one of the revolted nobles; but the Persian prince drove him with great slaughter to his metropolis, where he continued while Cyrus ravaged the country without molestation, and terminated the campaign with the reduction of three fortresses on the frontier of Media.

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On the murder of Laborosoarchod, and the accession of Nabonadius, Cyrus, and Cyaxares, resolved to change their plan; and, instead of contenting themselves with ravaging the enemy's country, they deemed it advisable to employ their forces in the reduction of towns and fortresses, that they might distress the city of Babylon by intercepting their provisions, and at the same time extend their dominion over the adjacent territories.

In consequence of this determination, Cyrus exerted himself so effectually, that several cities were taken; entire provinces were subjugated: and the slothful, luxurious Nabonadius himself was so violently alarmed, that he quitted his capital, with great part of the royal treasures, and fled to Crœsus, king of Lydia; by whose interest and assistance he formed a powerful alliance with the Egyptians, Greeks, Thracians, and other nations of the Lesser Asia.

These confederates, under the conduct of Crœsus, assembled in the vicinage of the river Pactolus, and advanced thence to Thymbra, the place appointed for the general rendezvous. Cyrus, in the mean time, augmented the number of his forces by new levies, and advanced against the enemy with one hundred and ninety-six thousand troops, besides three hundred armed chariots, several moving towers for the conveniency of the archers, and a considerable number of camels, each mounted by the Arabian archers; the one looking toward the head, and the other toward the hinder part of the animal. The forces of Crœsus, however, were twice as numerous as those of Cyrus, amounting, in the whole, to four hundred and twenty thousand men.

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B. C. 548. When the two armies came within sight of each other, Crœsus, observing how much his front exceeded that of his opponent, made the centre halt, and the two wings advance, with a design to inclose Cyrus, and commence the attack on both sides at the same time. This motion, however, did not alarm the Persian, who, seeing himself completely hemmed in, ordered his troops to attack in flank the enemy's forces that were marching to fall upon his rear; and, at the same moment, caused a squadron of camels to advance against the enemy's other wing, which consisted chiefly of cavalry. Crœsus's army was now thrown into the utmost disorder, as most of the horses threw their riders, and trod them under foot; a circumstance which enabled Artageses, an officer of great experience, to improve the advantage, by charging both the enemy's wings impetuously at the head of a body of horse, and commanding the chariots, armed with scythes, to be driven furiously among them. Both wings being, at last, put to flight, Cyrus ordered his favourite, Abradates, to fall upon the centre with larger chariots; upon each of which was placed a tower eighteen or twenty feet high, containing twenty archers. The first ranks, consisting chiefly of Lydians, immediately gave way; but the Egyptians, who composed the main strength of the army, defended themselves with their bucklers, and marched so close that it was impossible for the chariots to penetrate their ranks. Hereupon a dreadful slaughter ensued: Abradates himself was killed; most of his men were cut to pieces, after signalizing themselves in a very extraordinary manner; and the Egyptians, pur-

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suing their advantage, drove the Persian infantry back to their engines. Here, however, they encountered a fresh shower of darts and javelins from the towers, and the Persian rear, advancing sword in hand, compelled the spearmen and archers to return to the charge. Cyrus now pushed on the centre, and with his Persian cavalry attacked the Egyptians in the rear; but they immediately faced about, and defended themselves with incredible bravery. The battle now became more bloody than ever, and Cyrus himself was in imminent danger; for, his horse being killed under him, he fell in the midst of his enemies, but was saved by his faithful Persians, who, alarmed at this accident, threw themselves with irresistible violence upon those who surrounded him. At length, Cyrus, admiring the bravery of the Egyptians, offered them honourable conditions; and informed them, at the same time, that all their allies had abandoned them. Upon this they surrendered their arms, and, having stipulated that they should not be compelled to fight against Crœsus, from that time served the conqueror with the utmost fidelity.

The battle continued till night, when Crœsus retired with his troops to Sardis, and the auxiliaries hastened to their respective countries. Cyrus did not then think proper to pursue them, but next morning he advanced toward Sardis; and, having overthrown a body of Lydians, who obstinately disputed his passage, invested the city. On the following night he became master of the citadel, being conducted to it by a Persian slave, who had formerly lived in the service of the governor. Having thus obtained

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possession, and found that the Lydians had no intention of resisting, he issued out a proclamation, importing that all the inhabitants should be secured from molestation, provided they brought him all their gold and silver. This proposal was cheerfully embraced; and Crœsus himself, who was taken captive, set them an example, by voluntarily giving up his immense treasures to the conqueror. Cyrus, compassionating his royal prisoner's misfortune, and admiring his equanimity, under such afflictive circumstances, treated him with great clemency; suffered him to enjoy the regal title and authority, under the sole restriction of not having power to make war; and, from that time, took him with him as a companion in all his expeditions.

Cyrus having thus effected the subjugation of Lydia, remained in the Lesser Asia till he had conquered all the nations which inhabited that extensive continent, from the Ægean sea to the Euphrates. He then carried his victorious arms into Syria and Arabia, and, having laid those nations likewise under tribute, he marched towards Babylon; the reduction of which, after a siege of two years, put an end to the Babylonian empire, and accomplished the predictions which Isaiah, Jeremiah, and Daniel, had uttered against that proud metropolis.

Upon the death of Nabonadius, Cyrus visited his parents in Persia, and, after a short stay there, went back to Babylon with his uncle Cyaxares, or Darius the Mede, who is said, in Scripture, to have taken the kingdom, as has been already noticed in the history of the Medes.

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On their arrival, they concerted the settlement of the whole empire, and bestowed the governments of the new provinces on such of his subjects as had merited a reward by their conduct in the war. Cyrus then distributed a suitable number of his forces into garrisons, for the defence of the empire, and with the remainder reduced the other nations as far as the Red Sea and the confines of Ethiopia.

B. C. 534. About two years after the reduction of Babylon, Cyaxares died, and left the whole government of the empire to his nephew, who at this time published the famous edict by which the Jews were permitted to return to their native country, and restored all the vessels which Nebuchadnezzar had brought from Jerusalem, and deposited in the temple of Baal.

Having spent seven years in the most enviable state of tranquillity, and established his empire with such consummate wisdom, that, upon the strength of his foundation, it stood above two hundred years, notwithstanding the rashness and impolitic measures of his successors, Cyrus died, in the seventieth year of his age, equally beloved and regretted by all the nations that acknowledged his dominion. He had reigned, from his first accepting the command of the Median and Persian armies, thirty years; from the conquest of Babylon, nine; and, from the death of his uncle Cyaxares, seven years. Xenophon observes, that he was buried at Pasargada, and that his monument was to be seen in the time of Alexander the Great.

Cambyses, the son and successor of Cyrus, had scarcely ascended the throne, when he re-

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solved upon a war with the Egyptians: but this expedition, with the success that attended it, has been already noticed in the history of Egypt.

Soon after the termination of the Egyptian war, he projected three different expeditions; the first against the Carthaginians, the second against the Ammonians, and the third against the Ethiopians: the first of these, however, was laid aside, as the Phœnicians, whose aid was essentially requisite to the prosecution of that war, positively refused to assist him in his design upon the Carthaginians. But his mind being set on the other two, he sent persons to Ethiopia, who, under the specious character of ambassadors, were to act as spies, and procure the most accurate intelligence concerning the strength and political situation of the country. On their arrival in Ethiopia, they were treated with great contempt by the inhabitants, who were well apprized of their true business: however, the king, in return for their presents, sent his own bow to Cambyses, by the ambassadors, whom he addressed in the following words: "It is not from any desire of cultivating my friendship that the king of Persia sent you with these presents; neither have you spoken truth, but are come into my dominions as spies. If your sovereign were an honest man, he would neither desire more than his own, nor attempt to enslave a people who have never injured him: however, give him this bow from me, and let him know that the king of Ethiopia advises him to make war upon the Ethiopians, when the Persians shall be able thus easily to bend so strong a bow; and, in the mean time, let him thank the gods that they have never inspired the Ethio-

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pians with a desire of extending their power beyond the limits of their own country."

B. C. 524. Cambyses, on the receipt of this magnanimous but imprudent message, denounced vengeance against the Ethiopians, and commanded his army immediately to begin their march, though they were unprovided with any necessaries for such an expedition. When he arrived at Thebes in the Upper Egypt, he sent a detachment of fifty thousand men against the Ammonians, ordering them to ravage the whole country, and destroy the oracle of Jupiter Ammon; while he, with the remainder of the troops, should proceed to Ethiopia. He had not, however, marched one fifth part of the way, before his provisions were entirely consumed, and his men were reduced to the necessity of eating their beasts of burden. But these difficulties were too small to stop Cambyses in his mad career; so that the army were compelled to advance, till they were brought to such extremities as to be obliged to choose one man by lot out of ten, to serve for food to his companions. The king, however, unmoved by this dreadful circumstance, still persisted in his mad design, till, being at length alarmed for his *personal* safety, he retreated to Thebes; after having sacrificed the flower of his army to his preposterous undertaking. As for the detachment sent against the Ammonians, they arrived, by the help of their guides, at the city of Oasis, seven days march distant from Thebes; but what was their fate afterward is uncertain, for they never returned either to Egypt, or their own country.

Cambyses, on his return to Thebes, caused all

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the rich temples of that superstitious city to be pillaged and burnt to the ground; and likewise carried away the famous circle of gold which encompassed the tomb of king Osymandyas.

Having satiated his vengeance on Thebes, Cambyses marched back to Memphis, where he discharged the Greek mercenaries, and sent them to their respective countries. On his entry into this city, he was violently incensed against the inhabitants, whom he supposed to be rejoicing on account of his unsuccessful expedition, though they were, in reality, holding a great festival on the appearance of their god Apis. Under the impression of this idea he sent for the magistrates, commanding them to explain the cause of the public mirth; but their answers were so far from appeasing his anger, that he immediately caused them to be put to death. He then called the priests into his presence, and, on their assuring him that it had always been the custom to celebrate the appearance of their god with every possible demonstration of joy, he commanded the object of their adoration to be brought before him; but no sooner did he see a calf, instead of a deity, than he flew into a violent passion, wounded Apis in the thigh with his dagger, commanded the priests to be severely whipt for their stupidity, and ordered his officers to kill every Egyptian, without mercy, who should be found celebrating the feast of Apis.

This wanton exercise of cruel tyranny was regarded by the Egyptians as the greatest instance of impiety that was ever committed among men; and they affirm, that the sacrilegious prince was immediately punished with the loss of his

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reason; but his actions, prior to this event, might have justly entitled him to the appellation of a lunatic.

He had a brother, by the same father and mother, named Smerdis, to whom Cyrus left some considerable employments, and who attended Cambyses on his Egyptian expedition; but he being the only man in the army who could bend the bow within two fingers breadth which had been sent by the king of Ethiopia, Cambyses conceived such a jealousy of him, that he sent him back into Persia. After his departure, the king dreamed that a messenger from Persia told him, Smerdis was seated on the throne, and touched the heavens with his head; in consequence of which Prexaspes, one of the king's confidents, was sent to put the innocent Smerdis to death.

Soon after this transaction, Cambyses became enamoured of his youngest sister Meroe, and was desirous to marry her; but, being convinced of the novelty of his design, he summoned all the royal judges of the Persian nation before him, and demanded whether there was any law in existence which permitted a brother to espouse his sister. The judges, unwilling to authorize an incestuous union, and at the same time dreading the effects of their tyrant's anger, replied, that they knew of no law allowing a man to marry his own sister, but they had a law which permitted the king of Persia to do whatever he pleased. Upon this answer, he solemnly married her, and for some time behaved to her with the utmost affection; but, on her once lamenting the hard destiny of her brother Smerdis, he struck her with his foot in so brutal a manner

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as threw her into a premature labour, which occasioned her death.

He also caused several of the Persian noblemen to be buried alive, and daily sacrificed some of them to his diabolical fury. He one day asked Prexaspes, his chief favourite, what opinion the Persians had of him, and what they said of him in their private conversations. Prexaspes replied, they highly applauded his actions in general, but thought him rather too partial to the juice of the grape. "I understand you," rejoined Cambyses, "they suppose that wine deprives me of my understanding; but whether this opinion be well founded, yourself shall determine." Having made this observation, he began to drink to a much greater excess than he had ever done before; then ordering the son of Prexaspes to stand upright at the farther end of the room, with his left hand upon his head, he addressed Prexaspes thus:—"If I shoot this arrow through your son's heart, you must acknowledge that the Persians have slandered me; but, if I miss my aim, I shall readily allow they have spoken the truth." The barbarian had no sooner uttered these words, than he drew his bow, and shot the young man dead on the spot. He then commanded the body to be opened, and, on finding that he had really pierced the heart, he asked Prexaspes, in an insulting tone, whether he had ever seen a man shoot with a more steady hand? and whether the Persians had not injured him, by asserting, that wine affected his reason? The wretched father, more terrified at the idea of his own danger, than grieved at the heart-rending spectacle before him, replied, with all the base ser-

B. C. 523.

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vility of a parasite, "Apollo himself could not have shot more dexterously."

While Cambyses was proceeding in this furious manner, Crœsus, king of Lydia, took the liberty to represent to him the ill consequences that might result from so tyrannical a government, and remonstrated so warmly against the absurdity of his conduct, that the tyrant immediately issued out orders for his execution. The officers, however, who received this sanguinary commission, ventured to conceal the devoted prince, upon the supposition that Cambyses might soon repent his ill-timed severity. Next day the king enquired for Crœsus, and appeared transported with joy on finding that he was still alive; but, at the same time, commanded all those persons who had saved him to be put to death for their disobedience.

In the beginning of the eighth year of this reign a singular revolution took place in the affairs of Persia. Cambyses, at his departure from Susa, on the Egyptian expedition, had left the administration of government in the hands of Patizithes, one of the chief of the magi. This man, being informed that Cambyses indulged his tyrannical disposition to such a degree, that he daily became more insupportable to his groaning subjects, resolved to place the diadem on the head of his own brother, whose features were remarkably similar to those of Smerdis, the son of Cyrus, and who bore the same name as that unfortunate prince. This design was immediately put in execution; Smerdis the magi was placed on the throne, and heralds were dispatched, to notify his accession, to all parts of the empire. The herald who was

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sent to Egypt, finding Cambyses at Ecbatan, in Syria, placed himself in the midst of the army, and boldly proclaimed the orders of Patizithes. Cambyses, having strictly examined the herald, and received a positive assurance from Prexaspes, that the true Smerdis was dead, burst into tears at the recollection of his cruelty to an innocent brother, and ordered his troops to march with a design of crushing the rebellion; but as he was mounting his horse, his sword slipped out of the scabbard, and wounded him in the thigh. He then asked the name of the city, and, on being told it was called *Ecbatan*,* he exclaimed, with a loud voice, "Fate has decreed that Cambyses, the son of Cyrus, shall die in this place." Hereupon he assembled the chief nobles who had attended him in his expedition, and represented to them the true state of the case, earnestly requesting them to dethrone the impostor, who was of the nation of the Medes, and to confer the regal dignity on one of their own blood. But the Persians, supposing this language to flow from confirmed malice, paid no attention to it; and, on the death of Cambyses, which occurred a few days after, they voluntarily submitted to the new monarch, supposing him to be the true Smerdis.

B. C. 522. The magi had no sooner taken upon himself the administration of affairs, than he granted to all his subjects an exemption from taxes and military service for three

* Cambyses, having consulted the oracle of Butus in Egypt, was told that he should die at Ecbatan, which he understanding for Ecbatan in Media, resolved to save his life by avoiding that place: but what he so carefully shunned in Media, he unexpectedly found in Syria.

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years, and treated them with such extraordinary kindness as effectually conciliated the esteem of all the Asiatic nations; and, to secure himself in the possession of his new dignity, he married Atossa,* the daughter of Cyrus, thinking that, if a discovery should take place, he might retain the empire by her title. These precautions, however, only increased the suspicion that he was not the true Smerdis, and hastened the developement of that important secret.

Among the other wives of his predecessors, Smerdis had married Phedyma, the daughter of Otanes, a Persian nobleman of the first rank. Otanes, anxious to be satisfied respecting the identity of Smerdis's person, directed Phedyma to take an opportunity, while the king was asleep, of feeling whether he had ears or not; for Cyrus, having formerly caused the ears of Smerdis the magi to be cut off for a misdemeanor, it might be easily found whether the present sovereign was the brother of Cambyses, or an impostor. Accordingly, Phedyma ventured to make the trial when called to the royal bed, and, early next morning, confirmed her father's suspicions, by affirming that Smerdis had no ears. This discovery was immediately imparted to Aspathines, and Gobryas, two Persians of great distinction, with their trusty friends, Intaphernes, Hydarnes, and Megabyzus. In the mean time, Darius, the son of Hystaspes, arriving at Susa, informed the conspirators that

* Atossa had been married to Cambyses, who having, on the decision of the royal judges, espoused one of his sisters, took to wife the other also; and the magi, pretending to be her brother, married her on the same footing.

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Smerdis, the son of Cyrus, was actually dead, and therefore he had come for the express purpose of killing the usurper, supposing that no one was apprized of the imposture but himself; but, on being made privy to the resolution of the discontented nobles, he applauded their design, and earnestly exhorted them to effect their purpose with all possible expedition.

While these noblemen were concerting the plan of their intended vengeance, the two magi engaged Prexaspes, by splendid promises, in their interest; and compelled him to promise, upon oath, that he would never reveal the fraud they had put upon the Persians. Having thus engaged his silence, they requested farther, that he would ascend a certain tower, and thence assure the Persians, who should be assembled under the walls of the palace, that the throne was really filled by Smerdis, the son of Cyrus. This request being complied with, the Persians were convened at the appointed place, and Prexaspes mounted the tower, to harangue the people; but, after expatiating on the numerous favours the Persians had received from the glorious founder of their empire, he sincerely declared all that had passed; asserting, that he had been compelled to put the brother of Cambyses to death, and avowing that the person who now possessed the crown was Smerdis the magi. He then implored forgiveness of the gods and men for a crime he had committed by compulsion; and denouncing many imprecations against the Persians, if they should neglect to punish the usurper, he threw himself headlong from the tower, and expired immediately.

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During the confusion, occasioned by this singular accident, the conspirators marched to the palace, and, having killed some eunuchs who opposed their passage, penetrated to the very apartment where the two Magi were consulting upon the affair of Prexaspes. Perceiving their danger, the one took up a bow, and the other a javelin, the weapons that came first to hand, to attack the conspirators. He who had the javelin, wounded Aspathines in the thigh, and struck out the eye of Intaphernes; but he was soon overpowered and slain. The other, finding his bow of little use in close combat, retired into a room adjoining that where they fought; but was so closely pursued, that Darius and Gobryas rushed into the apartment with him, and cut off all possibility of escape. Gobryas, having seized him, held him fast in his arms; but as it was quite dark, Darius was at a loss how to direct his blow, lest he should kill his friend instead of the Magi. At length, however, he put all to the venture, by the exhortations of Gobryas, and had the good fortune to kill the usurper. The conspirators, having thus accomplished their design, cut off the heads of the two brothers and exposed them to the populace, who were so violently incensed against the impostors, that they immediately fell upon the whole sect, and killed every Magi they met, till night came on, and put an end to the slaughter. The day on which this great event happened was ever afterwards celebrated by the Persians with the greatest solemnity.

When the public tumults had subsided, a council was held to determine on the future form of

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government. Otanes voted for a republic, Megabyzus proposed an oligarchy, and Darius argued in favour of monarchy. The opinion of the latter was, after some time, embraced by all except Otanes, who told them, that since they were resolved on electing a king, he was willing to withdraw his pretensions to the government, on condition that neither he nor his posterity should be subject to a power which he abhorred. This request being granted, he immediately retired, and his descendants retained their liberty, even in the time of Herodotus, being no farther subject to the king than suited their own convenience.

B. C. 521. Upon the departure of this nobleman, the other six unanimously agreed, that whoever was invested with the regal dignity, should, every year, present Otanes and his posterity with a Median* vest, because he had been the chief author of the revolution. Then, taking the election into consideration, they agreed to meet next morning, on horseback, at an appointed place near the city, and to acknowledge him, whose horse first neighed, as king of the Persians. This plan was reduced to execution; and Darius, by a well-timed stratagem of his groom,† Oebares, obtained the sovereignty.

Darius, having established himself on the throne, and married the two daughters of Cyrus, Atossa and Artystona, divided the empire

* A particular mark of distinction among the Persians.

† Oebares having heard of the agreement respecting the election, led a mare, over-night, to his master's horse, at the appointed place. Next morning, when the Persians assembled, Darius's horse immediately neighed, and his competitors, dismounting, saluted him king.

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into twenty satrapies, or governments, and appointed a governor over each division, ordering them to pay an annual tribute. Persia was exempted from taxation: the inhabitants of Colchis and Ethiopia were only enjoined to make some presents; and the Arabians to furnish such a quantity of frankincense as was equal, in weight, to a thousand talents. By this establishment, a yearly revenue of fourteen thousand five hundred and sixty Euboic talents was brought into the royal treasury, beside several sums of less consequence. The nobles, by whose valour the Persian empire was rescued from the hands of an impostor, were now raised to the highest dignities; indulged with the liberty of entering the palace without being introduced; and honoured with several other ample privileges: and, ever afterward, the Persian monarchs of this race had seven chief counsellors privileged in the same manner; by whose advice all public affairs were transacted.

In the commencement of this reign, Intaphernes, one of the conspirators, was put to death on the following occasion. Having gone to the palace, in order to confer with Darius, he attempted to enter in pursuance of his acknowledged privilege, but was stopped by the door-keeper and a messenger, under pretence that the king was in company with one of his wives. Intaphernes, not believing them, immediately drew his scimitar, cut off their noses and ears, fastened their heads in a bridle, and so left them. In this deplorable condition they presented themselves before the king, and explained the cause of their ill usage. Darius, supposing this attempt might have been contrived by the six conspirators, sent

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for them one after another, and demanded whether they could countenance so inhuman an action. But finding that Intaphernes alone was guilty, he caused him to be seized, and, at the same time, secured his family, lest they should foment a rebellion. During their confinement, the wife of Intaphernes made such piteous lamentations at the gates of the palace, that the king, compassionating her distress, granted her permission to liberate any one of her relations. After some hesitation, she selected her brother. Darius asked her why she had so little affection for her husband and children, as to save her brother's life rather than theirs. The woman readily answered, that she might probably have another husband, and other children, if she were deprived of those she had; but, her father and mother being both dead, it was impossible that the loss of a brother should ever be repaired. The king was so well pleased with this reply, that he not only gave her brother his liberty, but also pardoned her eldest son.

Shortly after this event, Darius issued out a new edict for the rebuilding of the temple at Jerusalem, and enjoined his officers to see it duly executed; decreeing that whosoever should attempt to alter the edict, or to obstruct the Jews in the prosecution of their work, should be punished in the most exemplary manner.

Scarcely had Darius entered the fifth year of his sovereignty, when he was compelled to lead all his forces against Babylon, which had thrown off her allegiance, and made preparations for sustaining a regular siege. The Babylonians, to prevent the consumption of their provisions, collected all their old men, women, and children,

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and strangled them without distinction, only reserving one wife for each man, and a female servant, to attend the business of the house. Darius, having lain before the city a year and eight months, and being no less tired than his troops with so tedious a siege, endeavoured to effect his design by various stratagems; but they were all rendered abortive, by the indefatigable vigilance of the Babylonians; and he, at length, began to think of returning to Persia. At this juncture, however, Zopyrus, one of his chief commanders, put him in possession of the place, by one of the most extraordinary contrivances that was ever related in history. Having cut off his own nose and ears, and mangled his body in a cruel manner with stripes, he fled to the Babylonians, feigning that he was thus inhumanly treated by Darius, for advising him to raise the siege. The Babylonians immediately offered him the means of revenge, and gave him the command of some forces, with whom he sallied out, and killed ten thousand Persians, who were posted, by agreement, near the walls. By this, and some future successes, he acquired such credit with his employers, that the guard of the city was eventually committed to his care, and he was thereby enabled to introduce the Persians by the gates of Cissia and Belus; while the Babylonian forces were fully employed in defending their walls.

Babylon being thus reduced a second time, the walls were lowered from two hundred cubits to fifty; and about three thousand persons, who had been particularly active in the revolt, were impaled. The rest were indulged with the royal pardon; and, because the rebels had inhumanly

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destroyed their women, Darius took care to furnish them with wives from the neighbouring provinces. As for Zopyrus, he was rewarded with the highest honours that could be heaped upon him during the remainder of his life, and received the most unequivocal marks of affection from his grateful prince, who frequently affirmed, he would rather lose twenty Babylons than see Zopyrus so disfigured.

B. C. 514. Darius, having settled the affairs of Babylon, undertook an expedition against the Scythians, on pretence of revenging the calamities which that people had brought upon Asia, about one hundred and twenty years before. He accordingly marched, with an army of seven hundred thousand men, to the Thracian Bosphorus, and having there passed over a bridge of boats, subdued all Thrace. He then proceeded to the Ister, or Danube, where he had appointed his fleet to join him, and passed over another bridge of boats into Scythia. The Scythians met him on their frontier, but, conscious of his superior strength, they avoided an engagement, and retired before him, laying waste the country, and filling up all the wells and springs, till his army was quite exhausted with tedious and fatiguing marches. Having, at last, resolved on abandoning this wild enterprise, Darius caused a great number of fires to be lighted in the night; and, leaving the old men and invalids in the camp, he marched with all possible expedition to regain the pass of the river.

The Scythians perceiving, next morning, that the enemy had decamped, dispatched a body of forces to the Danube by a shorter road than was known to Darius, and earnestly requested the

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Ionians, who had been left to guard the bridge, to cut off the Persians' retreat, and retire to their own country. Miltiades, prince of the Chersoneses of Thrace, cheerfully embraced the opportunity of shaking off the Persian yoke; and all the other commanders acquiesced, except Hystiæus, prince of Miletus, who represented to the Ionian generals that their *private interest* was intimately connected with that of Darius; and thus determined them to wait for his arrival. To screen themselves, however, from the resentment of the Scythians, they promised to accede to their request, and actually began to break down the bridge; but, while the Scythians returned with the news of their success, Darius repassed the Danube, and returned into Thrace. Here he left Megabyzus, one of his generals, to complete the conquests of the country; while himself, with the rest of his troops, passed the Bosphorus, and took up his quarters at Sardis.

Megabyzus, having effected the entire subjugation of Thrace, dispatched seven Persian noblemen to Amyntas, king of Macedon, requiring him to acknowledge the sovereignty of Darius, by the delivery of earth and water. Amyntas readily complied, and entertained the messengers, at his palace, with the utmost magnificence. At the end of the banquet, the Persians, being heated with wine, desired Amyntas to bring in his wives, daughters, and concubines. This demand, though utterly inconsistent with the custom of the country, was readily granted. But the inebriated guests behaved so improperly on that occasion, that the prince of Macedon contrived to withdraw his father and the females from the room, and caused a number of young

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men, dressed in female habits, to enter immediately. These being likewise insulted by the Persians, drew their poniards, and killed the noblemen, together with their attendants. Particular enquiry was made by Megabyzus respecting his messengers; but such care was taken to conceal the truth, that the whole business was effectually stifled.

The Scythians, about this time, passed the Danube, to revenge the invasion of their country. Accordingly, they ravaged all that part of Thrace which had submitted to the Persians, as far as the Hellespont, and returned home, loaded with plunder.

B. C. 509. Darius having sufficiently refreshed his army after the late unsuccessful expedition, caused a fleet to be built at Caspatyrus, a city on the river Indus, and commissioned Scylax, a Grecian of Caryandia, to make all public discoveries on both sides the river, till he arrived at the Southern Ocean, and then to steer his course westward on his return to Persia. Scylax, having exactly observed these instructions, landed in Egypt on the thirtieth month from his first setting out; and soon after returned to Susa, where he gave the king a satisfactory account of his observations. Darius hereupon entered India at the head of a powerful army, and made that extensive country the twentieth province of the Persian empire.

Darius, after his return from the Scythian expedition, had given his brother Artaphernes the government of Sardis, and appointed Otanes governor of Thrace, and the adjacent countries on the sea-coast, in the room of Megabyzus. A sedition happening soon afterward in Naxus, the

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chief island of the Cyclades, in the Ægean sea, the principal inhabitants were overpowered by the rioters, and driven from their habitations. In this extremity they applied to Aristagoras, deputy governor of Miletus, intreating him to take some measures for their restoration. Aristagoras immediately communicated the business to the governor of Sardis, representing that this opportunity, if properly improved, would put Darius in possession of Naxus; facilitate the conquest of Eubœa, and open a free passage into Greece. Artaphernes was so forcibly struck with these ideas, that, having obtained the king's permission, he sent two hundred ships to Miletus, under the command of Megabates, a nobleman of the Achæmenian family. But a dissension arising between the generals, Megabates revenged himself on Aristagoras, by informing the Naxians of the design that was forming against their liberty. Hereupon they prepared to vigorously for their defence, that the Persians, after besieging the chief town of the island four months, were compelled to retire. The project being thus rendered abortive, Megabates threw all the blame upon the Ionian, and obtained such credit with Artaphernes, that Aristagoras was condemned to bear all the charges of the expedition. Aristagoras, conscious of his inability to pay so large a sum, and apprehensive that this unfortunate affair would terminate in his utter ruin, began to entertain thoughts of revolting from his allegiance, as the only expedient that could possibly extricate him from his embarrassment. This design was immediately confirmed by a message from his uncle Hystiæus, who, being anxious to quit the Persian court, flattered

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himself, if any disturbances arose in Ionia, that Darius would send him thither to appease them. Aristagoras, therefore revealed his intentions to the leading men among the Ionians, and applied himself diligently to all manner of preparations for so important an undertaking.

Next year, when his scheme was sufficiently ripe for execution, he divested himself of his power at Miletus, and resigned it into the hands of the people; at the same time reinstating them in all their former privileges. He then prevailed upon the other petty princes of Ionia to do the same; and, having united them all in one common league, of which himself was declared the head, he openly revolted from Darius, and augmented his preparations for carrying on the war, both by sea and land. In the following spring, he went to Lacedæmon, hoping to engage that city in his interest; but, the king refusing to afford him any succours, he proceeded to Athens, where he met with a favourable reception, and obtained a fleet of twenty ships.

B. C. 500. The Ionians, being strengthened with this reinforcement, assembled all their troops; set sail for Ephesus; and, leaving their ships there, marched by land to the city of Sardis. This was taken with little opposition, and reduced to ashes; but the Ionians, finding themselves unable to force the citadel, which escaped the conflagration, and hearing that a numerous army was coming in full march against them, retreated as expeditiously as possible, in order to re-imbark at Ephesus. Before they reached that place, however, they were overtaken by the enemy, and defeated with great slaughter. Such of the Athenians as had the

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good fortune to escape, immediately hoisted their sails, and returned home, nor would they again take any part in this war. However, their having engaged thus far, gave rise to that war which was afterwards carried on for several ages, by the two nations, and finally terminated in the destruction of the Persian empire.

Notwithstanding the defection of the Athenians, and the heavy losses attached to the late overthrow, the Ionians proceeded to the execution of their design with extraordinary resolution. Their fleet sailed to the Hellespont and the Propontis, where they reduced the city of Byzantium, and several other towns on those coasts. In their return they made a successful descent on Caria, and compelled the inhabitants of Cyprus to enter into a confederacy against the Persians. The Persian generals, perceiving the revolt become universal, assembled all their forces in Cilicia and the neighbouring provinces, and at the same time ordered the Phœnicians to assist them with their whole navy. The Ionians happening to fall in with the Phœnician fleet as they were sailing to Cyprus, attacked and dispersed them. But this victory was of little importance, for the Persian troops having effected a landing in Cyprus, defeated the rebels in a sanguinary engagement; killed Aristagoras, the author of the revolt; and brought the whole island under subjection.

After the reduction of Cyprus, three Persian generals, Daurises, Hymees, and Otanes, divided their forces into three distinct bodies, in order to march as many different ways against the revolters. Daurises advanced to the Hellespont, and, after recovering the revolted cities, marched

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against the Carians, whom he defeated in two successive battles; but, in the third, he was drawn into an ambuscade, and cut to pieces, with the whole of his army. Hymees, after possessing himself of Cius in Mysia, reduced all the Ilian coast; but, soon after, fell sick at Troas, and died. Otanes and Artaphernes, with the rest of the Persian generals, resolved to lead all their forces against Miletus, rightly conjecturing, that if that city were subdued, all the others would voluntarily return to their allegiance. Pursuant to this resolution, they entered Ionia and Æolia, and took Cleomena and Cyma, which success threw so great a damp on the confederacy, that their leader immediately abandoned Miletus, and set sail for the river Strymon, in Thrace, where he seized on a territory which had been formerly given by Darius to Hystiæus; but, as he was besieging a place beyond those limits, he was killed, and all his troops were cut in pieces.

B. C. 497. Pythagoras, an eminent citizen, who now held the government of Miletus, being apprised of the grand design of the enemy, called a general assembly of the Ionians, in which it was agreed that they should devote all their attention to the fortification of the city, and to the attacking the Persians by sea, without attempting to bring an army into the field. Accordingly they met at the Isle of Lada, over against Miletus, with a fleet of three hundred and fifty sail. The Persians, surprised at the sight of so formidable a fleet, and conscious of the skill of the Ionians in maritime affairs, prudently avoided an engagement, till their emissaries had privately corrupted the major part of

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the confederates. When the signal was given for battle, the Lesbians, Samians, and several others, deserted the common cause, and returned to their respective countries; while the remaining fleet, consisting of about a hundred vessels, fell an easy prey to the Persians. The city of Miletus was then besieged both by sea and land, and soon rased to the ground by the conquerors. Most of the other towns that had revolted returned to their duty of their own accord; and those that stood out, were punished with the most exemplary severity. Hystiæus, whose ambitious views, together with those of Aristagoras, drew the calamities of war upon the Ionians, had his share in the general affliction; for he was taken prisoner, and sentenced, by Artaphernes, to the ignominious death of the cross.

The Phœnician fleet having effected the reduction of all the islands on the Asiatic coasts, Darius recalled all his other generals, and appointed Mardonius, a young nobleman who had recently married one of his daughters, to be commander in chief of all the forces on the coast of Asia; ordering him, at the same time, to invade Greece, and take ample vengeance on the Athenians and Eretrians, for the destruction of Sardis. Mardonius, in pursuance of these orders, assembled his troops at the Hellespont, and marched through Thrace into Macedonia, ordering his fleet to coast along the shore as he proceeded by land, that they might be at hand to act in concert with each other. The Macedonians, alarmed at the arrival of so powerful an army, eluded the danger of an attack by voluntary submissions. But the fleet, in doubling the cape of Mount Athos, was dispersed, and nearly destroyed by

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a tremendous storm, and the land army, being encamped in an insecure situation, was suddenly attacked by the Bryges, a people of Thrace, who slaughtered a great number of the Persian soldiers, and wounded Mardonius himself. The young general being thus disabled from prosecuting his design, returned into Asia, without acquiring either glory or advantage by his expedition.

B. C. 494. Darius, ascribing the ill success of his son-in-law to inexperience, thought proper to recal him; and appoint two other generals in his room, Dates a Mede, and Artaphernes, son of the late governor of Sardis. But before he issued his orders for any farther attempt on Greece, he resolved to try how the different states of that country stood affected to the Persian government. With this view, he dispatched heralds to all their cities, to demand earth and water in token of submission. On the arrival of these heralds, several of the Greek cities, and the island of Ægina, complied with their demands: but at Athens and Sparta they met with a very different reception; being at one place thrown into a deep ditch, and at the other into a well, and told to fetch their earth and water thence. The Athenians and Spartans were, however, soon ashamed of this action, which they had committed in the heat of passion; and, looking upon it as a violation of the law of nations, sent ambassadors to Susa, to offer satisfaction for the affront they had put upon the Persian heralds. But Darius, declaring himself satisfied with that embassy, permitted the ambassadors to return to their respective countries, though those of Sparta

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voluntarily offered to expiate with their own lives the crime of their countrymen.

B. C. 490. Datis and Artaphernes, having received orders to plunder the cities of Eretria and Athens, to reduce all the houses and temples to ashes, and to send the inhabitants of both places in chains to Susa, set sail from Samos with a fleet of six hundred ships and five hundred thousand men. Having reduced the island of Naxus, and executed their commission with rigour on this and the other islands in those seas, they steered directly to Eretria, which they took, after a siege of seven days, by the treachery of two principal citizens. They then sailed to Attica, and were conducted by Hippias, the son of Pisistratus, to the plains of Marathon, whence they sent heralds to announce the fate of Eretria to the citizens of Athens, expecting that this news would terrify them into an immediate surrender.

The Athenians were at this time in the utmost embarrassment; for the Lacedæmonians, who had promised to join them against the common enemy, could not set out till some days after, on account of a superstitious custom, which did not allow them to begin a march before the full moon; and all the other allies were so dreadfully alarmed by the approach of the Persian army, that they unanimously withheld their assistance. The inhabitants of Platæa, however, consented, at length, to furnish one thousand men, and the Athenians were compelled to augment their little force, by arming their slaves, contrary to their practice on all other occasions.

The Persian army, commanded by Datis, consisted of a hundred thousand foot and ten thou-

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and horse, while that of the Athenians amounted, in the whole, but to ten thousand men, under the command of ten able generals, as has been already narrated in the history of Greece.

When the Athenian troops were assembled, it was warmly disputed whether they should venture an engagement, or devote all their attention to the defence of the city. The latter opinion was embraced by all except Miltiades, who resolutely opposed the proposal, and soon drew over Aristides, Callimachus, and some of the other commanders. It being then resolved to attack the enemy, Miltiades was prevailed on to accept the command of the forces, and suitable preparations were made for the ensuing battle. Miltiades, though he accepted the command for the public good, would not risk an engagement, till the day on which it was his turn to assume the supreme direction; but, when that came, he endeavoured to make up what he wanted in strength and numbers, by the advantage of ground, and the disposition of his troops. Having covered his flanks with large trees, in order to form a barrier against the Persian cavalry, disposed the main strength of his army into the wings, and performed the sacrifice, according to the custom of his nation, at the foot of a mountain which precluded the possibility of an attack on his rear; he gave the signal for battle, and animated the Athenians so successfully, by his words and example, that they rushed upon the enemy with the utmost resolution and intrepidity. The Persians, regarding this conduct as the effect of folly and despair, prepared calmly for their reception; and, after an obstinate contest, broke the centre of their army. The Athe-

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nians and Platæans, however, who composed the two wings, afforded a timely succour to their retreating countrymen, and attacked the Persians with such irresistible fury, that they soon threw them into disorder, chased them to their fleet, and burnt several of their vessels. In this action the Athenians are said to have lost only two hundred private men, with some officers of distinction; whereas the Persians left above six thousand dead on the field of battle, beside many others who were slaughtered in their flight, burnt in their ships, or drowned in attempting to recover the more distant vessels.

After the battle, an Athenian soldier, crimsoned all over with blood, hastened to acquaint his fellow citizens with the success of their army. On his arrival at the public place where the magistrates were assembled, he was so exhausted with fatigue and loss of blood, that, having exclaimed "Rejoice, rejoice, the victory is ours!" he fell down dead at their feet. The Persians were so confident of success in this enterprise, that they had brought marble to Marathon, in order to erect a trophy; but at the termination of the engagement this marble was seized by the Athenians, and formed into a statue of the goddess Nemesis, whose province it was to punish unjust actions.

The Persians, enraged at the frustration of their grand design, doubled the cape of Sunium, in order to surprise Athens before the return of the army: but the Athenian forces, receiving intimation of their intention, marched with such expedition from Marathon, that they arrived at Athens before the enemy's fleet, and thus disappointed all their measures.

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Darius, hearing of the unsuccessful return of his forces, was so far from relinquishing his design upon Greece, that he resolved to go thither in person, at the head of a still more powerful army; and issued out orders to all his subjects in the several provinces of the empire to accompany him in this expedition: but after he had spent three years in making suitable preparations, a new war was occasioned by the revolt of Egypt. This circumstance involved him in great perplexity: however, as he was firmly resolved on the execution of his first project, he determined to send part of his forces against the Egyptians, while himself, with the remainder, should march into Greece. But, when all the arrangements were made, and Xerxes,* the son of Atossa, was declared heir-apparent to the crown, Darius sickened and died, in the thirty-sixth year of his reign. This prince was endowed with many excellent qualities; his name is honourably recorded in Scripture, as a favourer of the Israelites, a restorer of God's temple, and a promoter of the holy worship at Jerusalem. His wisdom, justice, and clemency are warmly commended by the ancients; and his virtues were rewarded with a numerous issue, a long reign, and great general prosperity.

B. C. 485. Xerxes, upon his first accession to the crown, confirmed all the privileges granted by his illustrious predecessor to the Jews, and especially that which assigned them

* Artabazanes was the eldest son of Darius; but he, being born before his father's exaltation to the throne, was excluded from the succession; and the diadem was conferred on Xerxes, the eldest son, by Atossa.

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the tribute of Samaria for defraying the expence of their daily sacrifices.

Having marched against the Egyptian rebels, and reduced their country to a more pitiable state than it had ever been brought into by his predecessors, he bestowed the government of the province on his brother Achæmenes, and returned triumphantly to Susa.

Being now resolved to execute the design of his deceased father relative to Greece, he assembled all the most illustrious persons of his court, and made them acquainted with the motives which prompted him to that expedition. Upon the first intimation of this project, Mardonius, hoping to receive the command of the army, not only expressed his approbation, but extolled Xerxes above all the monarchs who had preceded him, and endeavoured to show the absolute necessity of revenging the dishonours done to the Persian name, by the burning of Sardis, and the defeat of Marathon. The evident satisfaction which the king received from this flattering discourse sealed up the lips of all the other counsellors, till Artabanus, uncle to the king, and equally venerable for his age and wisdom, mildly remonstrated with Xerxes on the impolicy of his present resolution, and upbraided Mardonius with insincerity, for attempting to involve the nation in a war which nothing but his own ambitious views could tempt him to desire. "If," said he, "the war be resolved on, let the king remain in Persia, and our children be deposited in his hands, then go upon your expedition, attended by the best forces you can select. If the issue prove favourable, I will cheerfully forfeit my own life, and

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the lives of my children; but if the event be answerable to my expectations, then let your children suffer death, and yourself also, if ever you return." These sentiments, though expressed in the most respectful manner, gave such umbrage, that Xerxes declared, if Artabanus were not his uncle he should be immediately punished for his presumption; and commanded him to stay at home among the women, whom he too much resembled, while he, his sovereign, would lead his troops to gather laurels in the field of honour. This language, however, was only the effect of sudden anger; for Xerxes afterward acknowledged that he had been to blame in treating his venerable relative so harshly, and expiated his fault by attributing it, publicly, to the warmth of his youth, and want of experience. He also affirmed that he was willing to relinquish the invasion of Greece, notwithstanding a phantom had appeared to him in his sleep, and conjured him to commence the war. Upon this declaration all the noblemen who composed the council prostrated themselves before their sovereign, and vied with each other in applauding his prudent conduct. Xerxes, however, soon changed his mind, and Artabanus himself, either terrified by a dream, or fearing the royal displeasure, became a zealous promoter of the expedition, which he had recently condemned as absurd and dangerous.

That nothing might be omitted which could possibly contribute to the success of his undertaking, Xerxes entered into alliance with the Carthaginians, who were appointed to attack the Greek colonies in Sicily and Italy, while the Persians invaded Greece. Hamilcar, the Car-

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thaginian general, accordingly hired a great many mercenaries in Spain, Gaul, and Italy; and assembled other troops in Africa, till he had raised an army of three hundred thousand men; and provided a suitable number of vessels for the transportation of his forces and provisions.

Xerxes, having spent three years in making preparations throughout all the provinces of his empire, marched to Sardis, the general rendezvous of his land forces; whilst his navy sailed along the coasts of Asia Minor toward the Hellespont. To prevent the repetition of a disaster which formerly befel the Persian fleet in doubling Mount Athos, he commanded a passage to be cut through the promontory, broad enough to admit of two gallies with three banks of oars each, passing in front. He also ordered a bridge of boats to be laid across the Hellespont for the passage of his troops into Europe. This work was carried on with great expedition by the Egyptians and Phœnicians: but they had no sooner completed it, than a violent storm broke it in pieces, and either dispersed or dashed against the shore all the vessels of which it consisted. Xerxes was so violently incensed at his disaster, that, in the madness of wrath, he commanded three hundred stripes to be inflicted on the sea, and a pair of fetters to be thrown into it, with these words, "Thou salt and bitter element, thy master has sentenced thee to this punishment for offending him without cause; and is resolved to pass over thee, in spite of thy billows and insolent resistance."

Having strictly enjoined the execution of these extravagant orders, and condemned those who had the direction of the former work to suffer

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decapitation, Xerxes appointed more skilful architects to build two other bridges, one for the passage of his troops, the other for the baggage and beasts of burden. When this work was completed, and effectually secured against the power of the winds and water, the king marched his army from Sardis, where they had wintered, to the city of Abydus. At this place he conceived the desire of viewing all his forces together, and to that end ascended a stately edifice, where he discovered the sea covered with his ships, and the extensive plains of Abydus filled with his troops. Whilst he was contemplating the vast extent of his power, and congratulating himself on his own felicity, his countenance underwent a visible change, and he suddenly burst into a flood of tears. Artabanus asking the cause of this transition from excessive joy to violent grief, the king observed, that his weakness resulted from the consideration of the shortness of human life; "for," said he, "of all this multitude not an individual will be alive a hundred years hence." Artabanus, finding his nephew's mind touched with a sense of humanity, improved the favourable opportunity, by descanting on the obligation of princes to alleviate the sorrows, and qualify the bitterness of those lives which they cannot prolong.

B. C. 480. The necessary arrangements being now made, and a day appointed for passing over the army, Xerxes commanded the bridge to be strewed with myrtle, and the most fragrant perfumes to be burnt, while himself, pouring a libation, from a golden cup, into the sea, solemnly addressed the rising sun, intreating that no impediment might hinder him from ex-

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tending his conquests to the utmost limits of Europe. Having preferred this request, he threw the cup, together with a golden bowl and a Persian scimitar, into the Hellespont, and gave the signal for his forces to begin their march. When the whole army had passed over, the king ordered his fleet to stand to the westward for the promontory of Sarpedon, there to attend his farther pleasure; while he marched his land forces through the Thracian Chersonesus to the city of Doriscus, at the mouth of the river Hebrus. Having formed an encampment in the great plains of Doriscus, he dispatched orders to his admirals to bring the fleet to the adjacent shore, that he might with the greater facility number all his forces. This was accordingly done, when the land army was found to consist of one million eight hundred thousand men; and the fleet of twelve hundred and seven large ships, and three thousand gallies and transports, which contained five hundred and seventeen thousand six hundred and ten men; so that the whole body of forces led by Xerxes against Greece amounted to two millions three hundred and seventeen thousand six hundred and ten. These numbers were so considerably augmented in his march by such nations as made their submissions, that he arrived at Thermopylæ with two millions six hundred and forty-one thousand six hundred and ten men, exclusive of servants, eunuchs, women, &c. who were supposed to equal the number of the efficient forces. Beside the subordinate generals of each nation who commanded the troops of their respective countries, the command of this great army was given to six Persian generals, viz. Mardonius the

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son of Gobryas, Smerdones the son of Otanes, Traitatœchmes the son of Artabanus, Masistes the son of Darius, Gergys the son of Ariazus, and Megabysus the son of the famous Zopyrus. The ten thousand Persians, who were called the Immortal Band, were placed beneath Hydarnes; the cavalry had also their particular generals; and the fleet was commanded by four Persian admirals.

Xerxes, having taken a satisfactory account of his forces at Doriscus, advanced through Thrace, Macedon, and Thessaly, toward Attica, ordering his fleet to follow along the coast and regulate their motions by those of the army. Wherever he came, he found provisions prepared for his use, in compliance with the orders he had sent; and every city was compelled to entertain him—A circumstance which induced a citizen of Abdera to say that his countrymen might thank the gods for Xerxes's moderation in being content with one meal a day.

Athens and Lacedæmon, the two most powerful cities of Greece, receiving intelligence in the mean time of the enemy's motions, sent ambassadors to Argos, Sicily, Crete, and Corcyra, to request succours, and form a confederacy for the common preservation of the Grecian states. The Argians readily offered a considerable body of troops; but a dispute arising about the command, the ambassadors were compelled to quit the territories of Argos before sun-set; the offers of Gelo, the most powerful prince in all the Greek colonies, were rejected on a similar account; the inhabitants of Corcyra advanced with a fleet of sixty ships to the coasts of Laconia, where they waited the issue of an engagement,

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and determined to join that party which should prove victorious; and the Critane, having consulted the oracle, peremptorily refused to enter into the league.

Thus abandoned by all their countrymen, except the Thespians and Platæans, who sent some trifling succours, the Athenians and Lacedæmonians prudently resolved to terminate all intestine discords, and commit the care of their forces to men of known probity and valour. Accordingly peace was concluded between Athens and Egina; Themistocles was nominated general of the Athenians; and the Spartan forces were placed under the command of Leonidas.

These arrangements being made, it now remained to determine in what place they should meet the enemy, in order to dispute their entrance into Greece. Various proposals were offered on this important subject; but it was at length resolved, that Leonidas, at the head of four thousand men, should hasten to defend Thermopylæ, a narrow pass between the mountains that divide Thessaly from Greece, and the only way through which the Persians could advance by land to Athens. Leonidas accordingly marched thither with all possible expedition, positively determined either to stop the progress of the invaders with his handful of men, or perish nobly in the attempt.

Meanwhile Xerxes advancing near the straits, was greatly surprised at the resolution of the Greeks; for he had imagined that on the approach of his numerous army they would betake themselves to flight. Having ordered a scout on horseback to reconnoitre their numbers and form of encampment, he received such intelligence as

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might have assured him of their heroic determination. But he still entertained hopes of their retreat; and, during an interval of four days, used his utmost endeavours to corrupt the valiant Leonidas. His offers being rejected by the patriotic prince with laudable indignation, he sent a herald to demand his arms; when Leonidas, in a style truly laconic, answered, "Come thyself and take them."

Xerxes, enraged at this reply, sent a detachment of Medes and Cissians to secure the obstinate Greeks, and load them with chains. Such, however, was the effect of Grecian courage, that these assailants were defeated with great slaughter; the Immortal Band, consisting of ten thousand chosen men, were compelled to retire with considerable loss; and the Persians, who next day attempted to retrieve the credit of their companions, were attacked with such irresistible fury, that Xerxes is said to have leaped three times from his throne on the apprehension of a total defeat.

Whilst the Persian monarch contemplated with mingled astonishment and vexation, the inflexible obstinacy of the Greeks, and the perplexed situation of his own affairs, Epialtes the son of Eurydemus, expecting a noble reward, came to him, and discovered a secret passage to the summit of the eminence which overlooked the Spartan forces. Hydames, having advanced thither at the head of ten thousand chosen Persians, overpowered the Phocæans who defended this pass, and hastened down the mountain in order to attack those who defended the straits in the rear. Leonidas, now perceiving the impossibility of withstanding the enemy, desired the rest of his

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allies to retire; but resolutely maintained his own station with the Thespians and three hundred Lacedæmonians, who firmly resolved to die with their heroic leader. The Thebans were also detained, though probably against their inclination.

The augur Magistias, who had predicted the event of this enterprise, determined to share the fate of his beloved prince; and both the Thespian and Lacedæmonian forces avowedly considered Thermopylæ as their grave; but so far were they from being affected by this consideration, that when Leonidas, advising them to take some refreshment, observed they should sup together with Pluto, they unanimously raised a shout of triumphant exultation.

The royal invader, having poured out a libation at the rising of the sun, proceeded against the Greeks with the whole body of his army, as had been advised by the traitor Epialtes. Upon their approach, however, to the entrance of the defile, they received so violent a shock, that the Persian officers were necessitated to stand behind their respective divisions, in order to prevent the flight of their men. Great numbers of the Persians falling into the sea were drowned; others were trampled to death by their own comrades; and many perished by the hands of the Greeks, who exerted themselves on this occasion with extraordinary gallantry. When the brave Leonidas, overwhelmed by numbers, and covered with wounds, fell amongst the slain, Abrocomes and Hyperanthus advanced with great resolution, in order to seize his body, and carry it in triumph to their brother Xerxes. But the Lacedæmonians, inflamed with a noble enthusiasm, drove

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back the astonished enemy four times; sacrificed the lives of many principal commanders to their just resentment, and rescued the dear remains of their valiant general.

Having effected this glorious purpose, and perceiving that the army which was conducted by the base Epialtes, advanced rapidly to attack their rear, the Thespians and Lacedæmonians retired to the narrowest part of the straits, and collected themselves into a phalanx on a rising ground, where they continued to perform the most surprising prodigies of valour, till they were at length literally buried beneath the darts, arrows, and other missile weapons of their multitudinous assailants.

Xerxes, having lost twenty thousand men on this memorable occasion, wreaked his vengeance on the deceased Leonidas, by causing his head to be struck off, and his body fastened to a cross—an action which redounded to his own infamy, without affixing any disgrace on this immortal hero. He then caused the greatest part of his fallen Persians to be privately buried; and proceeded in his march through Bœotia to Attica.

During the glorious action at Thermopylæ, the adverse fleets engaged at Artemisiors, a promontory of Eubœa. That of the Greeks consisted of two hundred and seventy-one sail, but the Persian fleet was far more considerable, notwithstanding they had recently lost above four hundred gallies in a violent storm. Designing to encompass the Grecian fleet, they caused two hundred vessels to sail round the island of Eubœa. The Greeks, receiving intimation of this project, set sail in the night, with an inten-

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tion of attacking the enemy by day-break; but having missed this squadron, they advanced to Aphetæ, where the whole Persian fleet lay at anchor, and soon came to a general engagement. The conflict was extremely obstinate, and the success nearly equal. However, the Greeks found it necessary to retire to some place where they might repair their vessels, and accordingly steered toward the straits of Salamis. This engagement, though not decisive, tended to exhilarate the drooping spirits of the Athenians, who now perceived that their numerous enemies were not invincible.

News being brought to Athens of the enemy's near approach, the Athenians were persuaded by Themistocles to send their wives and children to places of security; to abandon their city to the Persian fury; and to embark with all convenient speed in a fleet, which might possibly yet arrest the victories of an insulting foe. The Persians meanwhile marked their progress with slaughter and devastation; and a detachment was sent to plunder the temple of Apollo at Delphos, which had been enriched by offerings and donations from most of the oriental nations.

Xerxes, arriving with the main body of his army at Athens, found only a few citizens, who having literally interpreted an oracle which implied that "Athens should be saved by wooden walls," had attempted to fortify their city with boards and palisadoes. These unhappy persons perceived their mistake when too late for remedy; but such was their courage and patriotism, that they peremptorily refused to listen to any terms of accommodation, and defended themselves with incredible resolution, till they

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were all cut to pieces. The ill-fated city was then doomed to destruction, the temples were rifled, the monuments overthrown, and the numerous buildings reduced to one undistinguished heap of ashes.

The Grecians having unanimously resolved to wait the enemy's approach in the straits of Salamis, and the Persian officers having determined on an engagement, Xerxes caused a throne to be erected on the top of an eminence, whence he might behold the conduct of each party, and form a just opinion of the heroism or cowardice of his troops. Scribes were also appointed to register the names of such persons as should signalize themselves against the Greeks; and every other precaution was taken which art or policy could suggest, to ensure the victory to the invaders.

On the morning which was expected finally to decide the fate of Greece, the Persians seemed eager to engage; but Themistocles, who commanded the Athenian fleet, prudently kept aloof till a certain wind, which rose regularly at the same time every day, began to blow. As soon as this breeze sprang up, he gave the signal for battle. The Persians, knowing that they were immediately under the eye of their sovereign, advanced to the attack with apparent intrepidity; but the wind blowing directly against them, and the number of their vessels embarrassing them in so confined a space, their courage soon abated, and the battle terminated in the complete dispersion of their fleet, some fleeing towards Phalerus, where their army lay encamped, and others seeking refuge in the harbours of the neighbouring islands. In this me-

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morable engagement the Grecians lost forty ships; and the Persians two hundred, besides many that were captured with their crews and ammunition.

Confounded by this unexpected defeat, and alarmed at the idea of an obstruction to his return, Xerxes commissioned Mardonius to remain in Greece at the head of three hundred thousand men, while himself should march with the remainder towards Thrace, in order to cross the Hellespont. Accordingly, he commenced his journey from Attica; but his troops were severely distressed by hunger and sickness during the whole march; and the bridge which was erected with so much ostentation being destroyed by a violent tempest, he who had proudly led his numerous army to the certain conquest of Greece, was now compelled to cross the Hellespont in a fishing boat. About the same time the Carthaginian army, consisting of three hundred thousand men, was completely vanquished by Gelo, king of Syracuse.

Mardonius having passed the winter in Thessaly and Macedonia, led his troops early in the spring to Bœotia, whence he sent Alexander, king of Macedon, to detach the people of Athens from the confederacy, by offering to reinstate them in their former possessions, and to rebuild their city at the king's charge. The Athenians received these offers with indignant contempt; but, knowing their inability to withstand so powerful an enemy, they retired to Salamis, Irœzene, and Ægina; while the disappointed Persian entered Athens, and demolished whatever had escaped the fury of Xerxes.

On his return to Bœotia he encamped on the

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banks of the Asopus, whither the Greeks followed, under the conduct of Pausanius, king of Sparta, and Aristides, commander in chief of the Athenians. The Persian army at this time consisted of three hundred and fifty thousand men; while that of the Greeks scarcely amounted to one hundred and ten thousand.

Anxious to try the courage of an enemy so inferior in number, Mardonius sent out his cavalry to skirmish with the Grecians. The Megarians, who were encamped on a plain, sustained the first attack with undaunted firmness; but were afterward thrown into disorder by the Persian archers. A body of three hundred Athenians, perceiving the enemy's advantage, hastened to the relief of the Megarians, and, after an obstinate conflict, slew Masistius, general of the Asiatic horse, and compelled his followers to seek for safety by a precipitate retreat.

After this encounter, the hostile armies surveyed each other for the space of ten days, without attempting to renew the combat; till at length Mardonius became impatient of delay, and, in opposition to the more prudent advice of his companions, resolved to give battle.

The Greek generals, having received private intelligence of this determination, ordered their officers to prepare for engagement: but the following day was spent in changing the arrangements of each army; and in the evening the Grecians judged it expedient to retire to some other place more conveniently situated for water. Accordingly they decamped about midnight, and marched in an irregular manner till they arrived at the little city of Platæa. But the confusion which ensued in their removal had un-

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fortunately separated the Athenians from their companions.

B. C. 479. Mardonius was no sooner apprised of this movement, than he drew up his forces in battle array, and advanced with shouts of exultation, as if he were not to combat but plunder a fleeing enemy. Having passed the Asopus, he overtook the Tegeans and Lacedæmonians, who, finding themselves attacked by the whole Persian army, dispatched a messenger to acquaint the Athenians with their imminent danger. The Athenians instantly marched to relieve their allies; but were prevented from executing their generous intention by a body of Greeks who sided with the invaders. The Persian force, however, was necessarily divided; and whilst the Athenians fought with their usual intrepidity, the Spartans broke into the very centre of the adverse army, and performed such astonishing prodigies of valour, that Mardonius himself was slain, and the dismayed Persians were driven to the very skirts of the camp, which they had strongly fortified with an enclosure of wood.

Elated with this success, and breathing revenge against the barbarous destroyers of their peace, the Lacedæmonians pressed forward, in order to force the entrenchment; but were unable to effect their purpose, till the Athenians, having obtained a decisive victory, hastened to their assistance. A breach was then made in the wall, and so dreadful a slaughter ensued, that of three* hundred thousand Persians, Medes,

* Artabazus, a Persian nobleman, who had foreseen the consequence of Mardonius's imprudence, no sooner found

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Scythians, &c. scarce three thousand escaped the avenging sword. By this glorious battle, in which the Spartans lost but ninety-one men, the Athenians fifty-two, and the Tegeans sixteen, was Greece delivered from the Persians, who never after attempted to cross the Hellespont.

The same day that this victory was obtained at Platæa, the remainder of the Persian fleet was destroyed at Mycale, a promontory in Asia; for while the land-forces of Greece rendezvoused on the isthmus of Corinth, their fleet assembled under the command of Xantippus and Leotychides at Ægina. Here they received an embassy from the Ionians, inviting them to enter Asia, and deliver the Greek colonies from their tyrannical oppressors. Upon this invitation they immediately set sail, and steered their course by Delos, where they received intelligence that the Persian fleet was then at Samos, and might easily be destroyed. They accordingly resolved to improve so favourable an opportunity; but the Persians, being apprised of their design, retired to Mycale, where an army of one hundred thousand men lay encamped. Here they drew their vessels on shore, threw up an entrenchment, and determined to maintain a siege. The Greeks, however, having effected their landing, attacked the enemy with such impetuous fury, that the entrenchments were soon forced, the dastardly auxiliaries fled precipitately from the assailants, and the Persians, after defending themselves with uncommon resolution, were

that it was impossible to resist the Grecians, than he made a timely retreat with forty thousand men to Byzantium, and thence passed over into Asia.

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compelled to flee to the passes of the neighbouring mountains. A dreadful slaughter now took place; the Persian generals Tigranes and Mardontes fell beneath the conquering arms of Greece, and even those who sought their safety in retreat were brought back by the treacherous Milesians, who had been appointed to guard the passes. The Greeks having thus completed the ruin of their proud invaders, set fire to the Persian vessels, pillaged the camp, and returned to Samos, loaded with an immense booty, and crowned with the unfading laurels of well-earned reputation.

Xerxes, upon the news of these overthrows, commanded that all the Greek cities in Asia should be demolished; and ordered his troops to commence their march toward Susa, that he might elude the pursuit of a conquering enemy. He accordingly quitted Sardis with precipitation, and hastened to the seat of government.

While Xerxes resided at Sardis, an event took place which it would be unpardonable to omit, as it exhibits in lively colours the character of a Persian sovereign, and the dreadful effects of unlimited authority. The king, having conceived a violent passion for the wife of his brother Masistes, exerted all his arts to obtain the accomplishment of his impure desire; but as the object of his affection was a woman of exemplary virtue, and tenderly attached to her amiable husband, all his projects were rendered abortive. At length, however, he married his eldest son, whom he had named as his successor to the crown, to Artaynta, the daughter of this princess, supposing that so great an honour would attach the mother to his interest, and subdue

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her, hitherto, inflexible resolution. But finding himself deceived in this expectation, he transferred his inclinations to Artaynta, who did not follow the glorious example of her mother's firmness. Whilst this intrigue was carrying on, Hamestris, wife to Xerxes, presented the king with a very rich and curious mantle, of her own workmanship, which he, being much pleased with, put on when he next visited his mistress. Having bound him with an oath to grant any favour she should require, Artaynta desired him to give her the mantle; and Xerxes imprudently acceded to her request, though he plainly foresaw the ill consequence that would result from his compliance. Hamestris, seeing the princess in this splendid garment, was now fully confirmed in her suspicions; but instead of expressing her rage against the daughter, she resolved to revenge herself upon the innocent mother, whom she considered as the author of the intrigue. That she might effectually execute her diabolical intention, she waited till the celebration of her consort's birth day, when the queen, according to the custom of the country, had the privilege of demanding any particular gratification. This festival being come, she required that the wife of Masistes might be delivered into her hands. Xerxes was struck with horror at this demand, both from regard to the peace of his brother and the innocence of the destined victim: but being overcome with solicitations, he, at length, sent his guards to apprehend the virtuous princess, and delivered her into the hands of the revengeful Hamestris. This monster of cruelty immediately caused her breasts, lips, tongue, nose, and ears to be cut off, and

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thrown to the dogs before her face; and then sent her home in that deplorable condition to her husband.

Xerxes, in the mean time, sent for his brother, and told him that he must consent to part from his wife, offering to supply her place with one of his own daughters. But finding that no offers whatever could prevail on Masistes to accord with the proposed divorce, he told him, that since he refused his daughter, he should neither have her nor his own wife, and thus dismissed him. Masistes, apprehending from this preamble that some great misfortune had happened during his absence, hastened to his own house, where he found his beloved princess cruelly mangled, and weltering in her blood. Exasperated at this unparalled outrage, he instantly assembled all his friends, servants, and dependents, and set out for the province of Bactria, of which he was governor, with an intention of exciting the Bactrians to a revolt; but Xerxes, hearing of his sudden departure, sent a body of cavalry after him, who, pursuant to the despotic order, cut him in pieces, with his wife, his children, and all his retinue.

The Persians, being successively driven, by the victorious enemy, from Cyprus, Naxus, Caria, Lycia, and the Thracian Chersonesus, soon became totally discouraged; and Xerxes himself, relinquishing all thoughts of future conquest, devoted the whole of his time to the gratification of his vicious inclinations. His dissolute conduct, however, rendered him obnoxious to his subjects, and finally induced his chief favourite, Artabanus, to conspire against his life. This nobleman, having, with the privity of Mithri-

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dates, one of the eunuchs of the palace, murdered Xerxes in his bed-chamber, went to Artaxerxes, the king's third son, and charged Darius, the elder brother, with the crime of parricide; insinuating that he had been led to the perpetration of that horrid act by his insatiate ambition; and that he designed to sacrifice Artaxerxes likewise to his aspiring projects. The young prince, burning with revenge, and implicitly believing these artful suggestions, immediately rushed to his brother's apartment, and put him to death. Artabanus then placed Artaxerxes on the throne; but with a design to let him enjoy the regal dignity only till such time as he had formed a party strong enough to seize it for himself. Artaxerxes, however, on receiving intimation of the impending danger, countermined his scheme, and killed him before his treason was sufficiently ripe for execution.

B. C. 465. The new monarch, having thus removed one formidable competitor, exerted himself to crush the traitor's partisans, and to secure his crown from the attempts of his brother Hystaspes, who held the government of Bactria. Accordingly a bloody conflict ensued between the friends of Artaxerxes and the adherents of Artabanus, in which many noble Persians fell on both sides; but, at length, victory crowned the arms of justice, and the rebels were punished according to their deserts. An army was then sent into Bactria, which had declared in favour of Hystaspes; but, the forces proving nearly equal, each party retired, without any considerable loss, to prepare for a second engagement. Next year, however, Artaxerxes sent so powerful a reinforcement to his troops,

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that the opponent was defeated, and himself firmly established in the empire.

Having thus completed his great designs, and precluded the dread of farther disturbance, by filling all the posts of honour and emolument with such persons as were zealously attached to his interest, the king appointed public rejoicings to be made for the space of one hundred and eighty days in his capital; and, at the expiration of that time, gave a magnificent entertainment to all the grandees residing in the city. Vashti, the queen, made a similar festival, in her apartment, for the women; and here the history of Esther, for which the reader is referred to the volume of Divine inspiration, takes place.

B. C. 460. In the fifth year of this reign, the Egyptians made a violent struggle for their liberty, having bestowed their crown on Inanes, prince of the Lybians, and prevailed on the Athenians to assist them with a fleet of two hundred ships; but their exertions proved unfortunate both to themselves and their allies, as they were reduced to slavery, and the Athenians lost their fleet. Soon afterward, however, the citizens of Athens equipped another formidable fleet, and gave the command of it to Cimon, who successively reduced Citium, Malum, and other cities of Cyprus; defeated the Persian fleet under Artabazus, and eventually compelled Artaxerxes to conclude a peace, by which it was agreed, that no Persian ship of war should be permitted to sail between the Cyanean and Chelidonean islands, and that no Persian general should advance within three days' march of the Grecian seas.

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B. C. 448. The vengeful and inhuman Hamestris, having prevailed on her son to deliver to her Inanes, and the Athenians who had been taken with him in Egypt, caused the unfortunate prince to be crucified, and passed the inhuman sentence of decapitation on his adherents, regardless of the conditions of surrender, which had been ratified with the greatest solemnity. This cruelty, which was sanctioned by the name of a sacrifice to the manes of prince Achæmenes, gave such disgust to Megabyzus, who had pledged his word for the safety of the prisoners, that he immediately retired to his government in Syria, and excited an open revolt. Upon the first intelligence of his design, Osiris, a Persian nobleman, was sent from Susa, with an army of two hundred thousand men, to suppress the rebellion; but Magabyzus took him prisoner in a general engagement, and compelled his troops to seek their safety in a precipitate retreat. The king, hearing of this accident, sent a herald to demand his general, and Megabyzus generously delivered him up, as soon as his wounds were healed.

The following year Artaxerxes sent another army into Syria under the command of his nephew Menostanes; but this general was attended with no better success than Osiris, for he experienced a similar defeat, and left the rebels in possession of the field and all the baggage. The king, being now convinced that he could not accomplish his purpose by force of arms, dispatched some persons of eminent rank to Megabyzus, and adjusted the difference to the satisfaction of all parties. Some time after his return to court, Megabyzus was condemned to die

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for shooting first at and killing a lion while engaged in the chase with his sovereign. This sentence, however, was changed into that of perpetual banishment; and, at the expiration of five years, the valiant general was reinstated in his former dignities, which he enjoyed till his death.

B. C. 424. Artaxerxes, after a reign of more than forty years, died in peace, and left the succession to Xerxes, the only son he had by his queen; though by his concubines he had seventeen, among whom were Sogdianus, Ochus, and Arsites.

Xerxes the Second had only assumed the diadem forty-five days, when his intemperance at a public entertainment induced Sogdianus to execute a scheme which he had planned for his own aggrandizement. Accordingly, when the king had retired to rest in a state of inebriety, Sogdianus repaired to his bed-chamber, where he assassinated him, and thus possessed himself of the empire.

The regicide was scarcely seated on the throne, when he caused Bagorazus, the most faithful of his father's eunuchs, to be stoned to death, and committed some other cruelties, which rendered him extremely odious both to the nobility and the army. He then sent for his brother Ochus, who had been appointed governor of Hyrcania, intending to sacrifice his life also to the security of his ill-acquired dignity; but Ochus, having proclaimed his intention of revenging the murder of Xerxes, drew over to himself so formidable a party, that Sogdianus was soon deserted by all his subjects, and finally doomed to expiate his crimes by a cruel death.

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Ochus, being now invested with the supreme authority, assumed the name of Darius, whence he is commonly spoken of by historians under the appellation of Darius Nothus, or Darius the Bastard. The commencement of his reign was disturbed by the revolt of his brother Arsites, who, with the assistance of Astyphius, the son of Megabyzus, endeavoured to supplant him in the empire as he had supplanted Sogdianus. This scheme, however, was rendered abortive, for Astyphius, after hazarding three battles, surrendered himself to the king; and Arsites, hearing that his colleague was treated with great clemency, followed his example; upon which both the rebels were caused to be thrown into burning ashes. Parnacyas, who had been privy to the assassination of Xerxes, was, about the same time, put to death; and Monasthenes, the favourite eunuch of Sogdianus, was doomed to a cruel punishment, which he only eluded by an act of suicide.

These severities did not procure Darius the tranquillity he expected, but, on the contrary, a spirit of rebellion prevailed, which seemed to gather strength from opposition, and disturbed his whole reign with violent commotions.

B. C. 414. Soon after the above-mentioned executions, Pisuthnes, governor of Lydia, revolted from his allegiance, and raised an army of Greek mercenaries; but Tissaphernes, whom the king sent against him, caused a general defection of the Greek forces, who immediately espoused the cause of the opposite party, while their employer surrendered to the royalists, and was sentenced to be suffocated in hot ashes. The rebel's death, did not, however, terminate

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the public troubles, for his son Amorgas put himself at the head of the remaining troops, and continued, for the space of two years, to infest the maritime parts of Asia minor, till he was at length taken prisoner in Ionia, and sent to Tissaphernes, who immediately issued out orders for his execution.

Scarcely had this rebellion subsided, when Artaxares, the favourite eunuch of Darius, became so intoxicated with ambition, that he actually formed the design of ascending the throne on the murder of his royal master. Having considered maturely every obstacle which might probably check or frustrate his intentions, he married a Persian lady, and wore an artificial beard, giving out that he was not what his countrymen had hitherto supposed. This vile artifice, however, was exposed by his wife; Darius was made acquainted with every particular of the plot, and the traitor was sentenced to an ignominious death.

About this time the Egyptians shook off the Persian yoke, and, with the assistance of the Arabians, determined to carry the war into Phœnice. Darius, however, seems to have been victorious, for Herodotus informs us, that, on the death of Amyrtæus, his son Pausiris succeeded him, with the consent of the Persians. The Medes also revolted during this war, but they were soon compelled to return to their allegiance, and were reduced to harder subjection than before.

B. C. 407. Darius, having settled the affairs of the revolted provinces, bestowed the supreme command of Asia minor on his youngest son, Cyrus, and ordered him to assist the Lacedæmonians against the Athenians, con-

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trary to the prudent management of Tissaphernes, who, by sometimes assisting one party, and sometimes the other, had balanced matters between them so judiciously, that they continued to exhaust their rage on each other, without having leisure to disturb the Persians, their common enemy. This order soon exposed the weakness of the king's politics; for the Lacedæmonians, having overpowered their Athenian opponents, with the assistance of Cyrus, sent to invade the Persian provinces in Asia, and actually made such important conquests, that Darius found it expedient to distribute large sums of money among the governors of the Greek cities, in order to rekindle the war in Greece, and to compel the Lacedæmonians to recal their forces.

Darius, hearing that Cyrus had sentenced two noble Persians to death, merely because they had not, in meeting him, wrapped up their hands in their sleeves, as was customary in the presence of a Persian monarch, recalled him to court, on pretence that he was indisposed, and desirous of seeing him. Cyrus immediately prepared for his journey, after sending such subsidies to the Lacedæmonian general as enabled him to gain that memorable victory at the Goat's River, on the Hellespont, which crushed the Athenian power, and terminated the Peloponnesian war, after it had continued twenty-seven years. Darius was highly provoked at his son's conduct with regard to the Persian nobles; but the queen, who was exceedingly partial to Cyrus, and had an absolute sway over her royal consort, effected a complete reconciliation, and prevailed on the king to *bequeath* those provinces to her favourite son which he had recently appointed him to govern.

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B. C. 404. Soon after this transaction, Darius Nothus died, in the nineteenth year of his reign, and left the imperial diadem to his son Arsaces, who, on his ascending the throne, assumed the name of Artaxerxes, and received the appellation of Mnemon from the Greeks, on account of his extraordinary memory. It is related of this prince, that, while he was attending his dying father, he earnestly requested to be informed by what art the government had been so happily managed, that, by adopting the same rules, he might be blessed with similar success. To this interesting question Darius replied, that he had constantly acted, to the best of his knowledge, in obedience to the dictates of justice and religion.

On the arrival of Artaxerxes at Pasargada, whither he went to be solemnly inaugurated, after the Persian custom, he was informed by one of the priests, that his brother Cyrus had formed the treasonable design of assassinating him in the temple. Upon this intelligence Cyrus was secured, and doomed to expiate his offence by death; but his mother, Parysatis, solicited the king so powerfully on his behalf, that he not only revoked the sentence, but permitted him to return unmolested to the government of Asia minor.

Cyrus returned to his government with sentiments of revenge against his brother, and resolved to exert all his abilities to drive him from the throne. Accordingly, he employed Clearches, a Lacedæmonian general, to raise a body of Greek troops for his service; prevailed on the cities under the government of Tissaphernes to revolt from their allegiance, and, on various spe-

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cious pretences, assembled forces openly, and humbly demanded the royal protection against Tissaphernes.

Finding that Artaxerxes was effectually deceived by these appearances, he hastened to the accomplishment of his grand design, and took such measures as seemed to promise the most ample success to so daring an enterprize. The army which he had raised consisted of thirteen thousand Greeks, and one hundred thousand regular troops of other nations; and the fleet consisted of thirty-five ships, under the command of Pythagoras, a Lacedæmonian, and twenty-five under Tamas, an Egyptian admiral. Having, at length, got all things in readiness, the young prince commenced his march from Sardis toward the upper parts of Asia, pretending that he was advancing against the Pisidians, who had frequently harassed his province with predatory incursions. However, as these preparations were evidently too great for so trifling an enterprize, Tissaphernes hastened to court, and convinced the king so effectually of his brother's designs, that he assembled a numerous army to meet him.

Meanwhile, the rebel prince, advancing by long marches, arrived at the straits of Cilicia, and found Syennesis, king of that country, prepared to dispute his passage; but the appearance of Tamas and the Lacedæmonian fleet upon the coast compelled Syennesis to abandon his design, and provide for the safety of his own territories.

Cyrus, having surmounted this difficulty, and appeased a mutiny of the Greek soldiers by some magnificent promises, arrived at the plains of Cunaxa, in the province of Babylon, where he

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found his brother, at the head of nine hundred thousand men, ready for battle. He immediately leaped from his chariot, and ordered his troops to stand to their arms, without allowing them any time for refreshment. The first shock of the Greek mercenaries was so dreadful, that one wing of the royal army was instantly put to flight, and Cyrus was proclaimed king with repeated acclamations; whilst he advanced against Artaxerxes with six hundred chosen horse, compelled a detachment of the body guards to retreat, and killed Artagerses, their captain, with his own hand. During this encounter he discovered his brother, upon which he exclaimed, "I see him!" and, spurring on his horse, engaged him with such fury as seemed to change the battle into a single combat, each of the brothers endeavouring to assure himself of the empire by the destruction of his competitor. Cyrus killed his brother's horse, and wounded him on the ground, and, when he had mounted another, the furious prince attacked him again with such impetuosity, that he must inevitably have been killed, had not the guards immediately discharged a volley of arrows against his assailant; who, throwing himself headlong upon the king, was pierced through with his javelin, and fell lifeless at his feet. Artaxerxes then caused the head and right hand of the rebel to be cut off, and penetrated into the enemy's camp, where he possessed himself of the greatest part of their baggage and provisions.

The Greeks having defeated the king's left wing, commanded by Tissaphernes, and the right wing of Artaxerxes having routed the left of the enemy, both parties were ignorant of what hap-

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pened in other parts of the army, and both congratulated themselves on their great achievements; but when the king received intelligence that his men had been put to flight by the Greeks, he immediately rallied his troops, in order to revenge his disgrace. However, the Greeks, under the command of Clearchus, repulsed and chased them to the neighbouring hills. At the approach of night the Greeks returned to their camp, which they found had been recently plundered; and next morning they received intelligence of Cyrus's death, and the utter defeat of that part of the army. Upon this news they tendered their services to Ariacus, offering, as conquerors, to bestow the Persian diadem on him instead of Cyrus; but, on his rejecting their offer, and advising them to follow him to Ionia, they quitted their camp about midnight, and resolutely pursued their march through the heart of the Persian empire and the royal detachments, which perpetually harassed them, till, after a journey of two thousand three hundred and twenty-five miles, they arrived safely at the Greek cities on the Euxine Sea. This memorable retreat was at first conducted by Clearchus, but he being cut off by Tissaphernes, Xenophon was chosen in his room; and, by his extraordinary prudence and valour, the Greeks effected their noble design.

Artaxerxes, believing that he had killed his rebellious brother with his own hand, and regarding it as the most glorious action of his life, was highly incensed against Mithridates, a young nobleman, who boasted that he had given the mortal blow with his javelin. He accordingly delivered this unfortunate person to Parysatis,

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who caused him to be beated; a punishment already * described among the customs of the Persians. A Carian soldier also, who claimed the honour of killing Cyrus, was tortured in the most dreadful manner for ten days, and then put to an agonizing death; and the eunuch, who, in obedience to the royal command, had cut off the head and hand of the revolted prince, was flayed alive, and his skin stretched out upon two stakes before his eyes. Nor did the savage resentment of Parysatis stop here, for, having conceived an implacable hatred against Statira, the consort of Artaxerxes, *she poisoned her in the following* manner: Having invited the queen to supper, on pretence of a reconciliation after a disagreement concerning the late revolt, Parysatis ordered a certain bird to be served up which was a great rarity among the Persians, and divided it between Statira and herself, with a knife that was poisoned on one side. Statira, being encouraged by the example of her enemy, cheerfully partook of the repast; but she was soon seized with convulsions, and, after a few hours, expired. The king, suspecting his mother as the cause of this accident, caused all her domestics to be put to the torture, and by that method discovered the whole scene. Gygys, one of her confidents, was then sentenced to a cruel death, and Parysatis herself was confined to Babylon; but, at length, Artaxerxes permitted her to return to court, and received her again into favour.

B. C. 400. Tissaphernes was no sooner sent back to his government, after the death of Cyrus, than he began to oppress the

* See page 22.

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Greek cities that were situated within the verge of his authority, and had espoused the cause of the deceased prince. Upon this occasion, they sent an embassy to implore the protection of the Lacedæmonians, and obtained an answer suitable to their desire; for that people, having ended their contest with Athens, and being desirous of revenging their ancient injuries upon the Persians, sent a powerful army, under Thimbro, to take the field against Tissaphernes; but Thimbro being soon recalled, and sent into exile, Dercyllidas was nominated to succeed him in the command. This general, receiving intelligence that Tissaphernes and Pharnabazus, governors of the neighbouring provinces, were at variance, prudently made a truce with the former, and performed such prodigies of valour against the latter, as soon compelled him to crave a cessation of arms. Having effected this important design, he took up his winter quarters in Bithynia; whilst Pharnabazus hastened to the Persian court, with grievous complaints against Tissaphernes, and prevailed on the king to issue out orders for the equipment of a powerful fleet, which might sail under the command of Conon, an Athenian exile, who then resided at Cyprus.

Meanwhile Dercyllidas, having made himself master of Atarna, received orders from the Lacedæmonians to march into Caria, upon the supposition that Tissaphernes would readily comply with any demands for the safety of that province. This opinion, however, proved ill-founded, for Tissaphernes and Pharnabazus no sooner heard of the Greek's approach, than they united their forces, and came up with him in so disadvantageous a post, that an immediate attack would, in

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all probability, have completed his ruin. Pharnabazus insisted on the expediency of this measure, but Tissaphernes, recollecting his danger at the battle of Cunaxa, sent heralds to invite Dercyllidas to a parley, in which a truce was agreed on, till the answers of their respective masters should be known. Thus were the Grecian army rescued from destruction by the pusillanimity of their enemy.

B. C. 396. The Lacedæmonians, hearing that Artaxerxes was equipping a formidable fleet on the coasts of Phœnice, Syria, and Cilicia, sent Agesilaus, one of their kings, with a considerable body of troops, into Asia, in order to make a diversion. This affair was managed with such secrecy and expedition, that Agesilaus landed at Ephesus before any of the king's officers had the least intimation of his design, and began to conquer all before him at the head of ten thousand foot, and four thousand horse. Tissaphernes, being wholly unprepared for war, artfully concluded a truce, on pretence of representing the demands of the Lacedæmonians to his master, but, in reality, to gain sufficient time for assembling a powerful army. Accordingly, on his receiving a numerous body of forces from the king, he peremptorily ordered Agesilaus to depart from Asia, threatening him with an immediate attack in case of refusal. This message excited much uneasiness among the Lacedæmonian troops, who were conscious of their inability to withstand a force which had now been joined by auxiliaries from every part of the Persian empire; but Agesilaus, their valiant leader, listened to the heralds with apparent satisfaction, and gaily observed, that he was under

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great obligations to Tissaphernes, for having transferred the friendship of the gods, by his perjury, from Persia to Greece. Having thus dismissed the Persian heralds, he made a feint, as if meditating the invasion of Caria; but whilst Tissaphernes marched to the relief of that province, he turned suddenly upon Phrygia, where he reduced several towns, and led his troops back to Ephesus, loaded with an immense booty.

In the beginning of the spring Agesilaus took the field, and proclaimed his intention of invading Lydia. Tissaphernes, suspecting that he rather designed to fall upon Caria, marched his troops to the defence of that province; but Agesilaus actually entered Lydia, and approached rapidly towards Sardis. The Persian forces were now recalled from their former route, but Caria being a mountainous country, and very unfit for the operation of the Asiatic cavalry, their efforts were rendered abortive; and the Lacedæmonians, having obtained a complete victory, overrun the whole province, and enriched themselves with the spoils of the enemy.

Incensed by the ill success of this campaign, and irritated by the complaints of Conon and Parysatis, the king resolved to put Tissaphernes to death; but, as an open attack might have been attended with danger, on account of the great authority which he possessed in Asia, it was resolved to cut him off by artifice. Accordingly, Tithraustes, captain of the guards, was furnished with two letters, one directed to Tissaphernes, empowering him to carry on the war according to his own judgment, and the other addressed to Ariæus, governor of Larissa, charg-

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ing him to assist Tithraustes with his counsel and forces against Tissaphernes. Ariæus, on the receipt of his letter, invited the destined victim to come to him, that they might consult about the operations of the ensuing campaign. Tissaphernes immediately went to Larissa, with a guard of only three hundred men, not suspecting any evil design; but whilst he was bathing, according to the Persian custom, he was seized by order of Tithraustes, who caused his head to be struck off, and sent into Persia.

Tithraustes, succeeding to the government of Tissaphernes, sent messengers to expostulate with Agesilaus on the impropriety of continuing the war after the author of their differences was put to death. The Lacedæmonian prince replied, that he could not accede to any proposals without orders from Sparta, but that he was willing to oblige Tithraustes by quitting his province. Accordingly, he led his troops into Phrygia, Tithraustes having sent him thirty talents, to defray the expences attendant on his journey.

During his march, Agesilaus received dispatches from Sparta, in which he was appointed sole commander of all the forces in Asia, both by sea and land. He accordingly marched down to the sea-coast, to settle the maritime affairs, and then proceeded to Phrygia, where he reduced several considerable towns, and amassed an immense treasure, maintaining his army in affluence on the territories of Pharnabazus. Thence he marched into Paphlagonia, and concluded a league with Cotys, king of that country; and, returning to Phrygia, took up his winter residence in the strong city of Dascylium. However, whilst he was thus prosecuting the war in

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Asia, Tithraustes took such measures for rekindling hostilities in Greece by his emissaries, that the cities of Thebes, Corinth, and Argos, entered into a confederacy, and compelled the Lacedæmonians to recal their king for the preservation of his own country.

B. C. 394. Conon, on his return from court, having brought a supply of money, arms, and provisions, for the fleet, went on board with Pharnabazus, and immediately set sail in quest of the enemy. The adverse armaments came within view of each other near Cnidos, a maritime city of Asia minor, and each of the commanders seemed determined on using their utmost exertions. Pisander, whom Agesilaus had appointed admiral of the Lacedæmonians, behaved with extraordinary courage, and had, at first, a considerable advantage, but his vessel being boarded, and himself slain by Conon, his countrymen betook themselves to flight in so disorderly a manner, that Conon captured fifty of their ships, and obtained a complete victory. The triumphant commanders then sailed round the Asiatic coasts and islands, till they had reduced all the cities which, in those parts, were subject to the Lacedæmonians, pillaged the maritime parts of Laconia, and loaded their fleet with immense treasures. After these exploits, Pharnabazus returned to his government of Phrygia, and Conon sailed to Athens, with eighty ships and fifty talents, for the purpose of rebuilding* the wall of that city.

*The restoration of Athens gave such offence to the Lacedæmonians, that they conceived the most implacable hatred against Conon, and, soon afterward, procured his disgrace at court, by accusing him of having purloined the king's money for the execution of that work.

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Confounded by this disaster, and conscious of their inability to maintain the war, the Lacedæmonians sent Antalcidas, one of their citizens, to the governor of Sardis, enjoining him to conclude a peace on the best terms he could obtain. Athens and the other cities of Greece also sent their deputies, and a treaty was soon concluded, by which Antalcidas basely surrendered to the Persians all those Greek cities in Asia, for liberty of which Agesilaus had so long and so bravely contended.

Artaxerxes, being thus disengaged from the Grecian war, resolved to turn all his forces against Euagoras, king of Cyprus, whom he had long before designed to expel from that island. Accordingly, he sent thither an army of three hundred thousand men, under the command of his own son-in-law, Orontes, and a fleet of three hundred ships, under Gaus, the son of Tamus, whilst Tiribazus was appointed commander in chief both of the land and sea forces. In this extremity Euagoras applied to all the powers who were at enmity with the Persians, and received ample supplies from Egypt, Lybia, Tyria, Arabia, and other countries. The Athenians also, notwithstanding the recent treaty with Artaxerxes, sent ten ships of war to the assistance of their old ally; and, when these were defeated and captured by the Lacedæmonians, they sent another fleet, and a considerable number of land forces, under the command of Chabrias, who arrived safely, and soon reduced the whole island under Euagoras. However, Chabrias was soon recalled, in consequence of a new treaty with the king of Persia, and Cyprus was thus deprived of any farther succour from Greece.

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Euagoras, having at length collected a fleet of two hundred sail, advanced, with the assistance of his allies, to attack the whole Persian armament. His first shock was irresistible, and he captured and destroyed several of the enemy's vessels; but Gaus, advancing with a fresh squadron, attacked him with such resolution, and exhibited so glorious an example of undaunted bravery, that the rest of the Persians recovered their spirits, returned to the charge, and, at length, obtained a complete victory; the confederates being chased to their respective harbours, and Euagoras himself compelled to retire to Salamine, where he was closely besieged both by sea and land.

Whilst the victorious Tiribazus, went in person to acquaint his sovereign with these transactions, and to request a new supply for the prosecution of the war, Euagoras penetrated through the Persian fleet, in the dead of the night, with ten ships, in hopes of persuading Achoris, king of Egypt, to espouse his cause with a powerful army. However, this expectation was frustrated, and Salamine was reduced to such extremities, that Euagoras, on his return, was obliged to capitulate. The proposals made by Tiribazus were, that all the cities of Cyprus should be abandoned, except Salamine, which Euagoras should hold of the king as a servant under his master. Euagoras readily consented to the first condition, but positively refused to submit to the last; and, upon finding the Persian commander inflexible, he broke off the conference, and applied his thoughts entirely to the fortification of the city.

Meanwhile Orontes who commanded the land,

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forces, became jealous of his superior, Tiribazus, and sent such accusations against him to the court, that Artaxerxes immediately ordered the supposed traitor to be carried prisoner to Susa; at the same time conferring the chief command upon the unprincipled accuser. Orontes being thus invested with ample authority, and dreading a defection of his troops, who began to exhibit tokens of a mutinous disposition, hastened to conclude a peace with Enagoras, by which it was stipulated, that he should hold Salamine as a tributary monarch under the king of Persia. Thus terminated a war which had cost the Persians fifty thousand talents, or near ten millions sterling.

This treaty was no sooner ratified, than Gaus, resenting the injuries of his kinsman Tiribazus, concluded an alliance with Achoris, king of Egypt, against Artaxerxes, and prevailed on the Lacedæmonians to join the confederacy; but before these great projects were sufficiently ripe for execution, Gaus was treacherously assassinated by one of his officers, and the death of Taches, who undertook to carry on the same design, rendered all the preparations entirely useless.

B. C. 384. Artaxerxes now resolved on an expedition against the Cadusians, a warlike race, who inhabited a mountainous tract between the Euxine and Caspian seas. He accordingly marched in person against them, at the head of twenty thousand horse and three hundred thousand foot; but the sterility of the country proving inimical to the subsistence of so numerous an army, they were soon compelled to feed upon the beasts of burden; and even these became so scarce, that an ass's

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head was valued at sixty drachmas. In this dreadful emergency Tiribazus, who followed the court as a prisoner, contrived a stratagem, which rescued the Persians from impending ruin. Understanding that the Cadusians had two kings, who were encamped apart, and had conceived a jealousy of each others power, he prevailed on Artaxerxes to enter into treaty with them, and to entrust him with the management. Accordingly, he went in person to one of the kings, and sent his son to the other, assuring each that the other had sent a private embassy to the Persian camp, and advising him to make his peace as soon as possible, that the terms might be more advantageous. These artful negociations were crowned with success, and Tiribazus, on his return to Susa, was cleared from the charge of treason, and reinstated in his former honours.

Artaxerxes, having drawn some powerful auxiliaries from Greece, and exerted himself to compose the domestic troubles of that country, resolved to chastise the Egyptians, who had long before shaken off the Persian yoke. Accordingly, the forces were assembled at Ace, since called Ptolemais, where, upon a general review, the army was found to consist of two hundred thousand Persians, under Pharnabazus, and twenty thousand Greeks, under the command of Iphicrates. The naval armament was also proportionate, for it consisted of three hundred galleys, beside an incredible number of vessels laden with provisions. The war was intended to commence with the siege of Pelusium; and both the fleet and army began to move at the same time, that they might act in concert as occasion required.

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Whilst the Persians were employed in making these arrangements, Nectanebis, king of Egypt, received intelligence of all their designs, and took such measures for the defence of Pelusium, that the approach to it was soon rendered impracticable by sea and land. Instead, therefore, of making the descent which had first been projected, the invaders sailed to the Mendesian mouth of the Nile, where they landed their troops with little difficulty, reduced the fortress that defended it, and put the Egyptian garrison to the sword. Iphicrates then proposed to reembark without loss of time, and attack Memphis, the capital, before the Egyptians could recover from their consternation; but the main body of the army not being come up, Pharnabazus refused to undertake any thing before their arrival. The valiant Greek, exasperated at the thought of losing so favourable an opportunity, earnestly requested permission to attempt the place with the mercenaries who were under his command; but Pharnabazus obstinately withheld his consent, and thus gave the Egyptians time to provide effectually for the preservation of their liberty. Pharnabazus, perceiving his error too late, endeavoured to excuse the ill success of the expedition by throwing the blame on Iphicrates, and he, with more justice, recriminated upon Pharnabazus; but, as the latter might be reasonably expected to obtain the greatest favour at court, Iphicrates prudently hired a vessel, and retired to Athens.

B. C. 363. About twelve years after this unsuccessful invasion, Artaxerxes sent another army against the Egyptians; but this proved equally unfortunate with the former, and Egypt still retained its independence.

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Towards the close of this reign Artaxerxes deemed it advisable to silence the contentions of his children* respecting the succession; and accordingly permitted Darius, his elder son, to assume the regal title and wear the tiara even in his lifetime: but these honours were so far from satisfying the young prince's ambition, that he soon entered into a conspiracy with Tiribazus† against his father's life, and fixed a day for the perpetration of his unnatural design. His ingratitude, however, was timely discovered, and received its just reward.

On the death of Darius and his associates, the Persian court was again rent into factions, three of the princes, viz. Ariaspes, Ochus, and Arsames, becoming competitors for the crown. Ochus, prompted by a restless ambition, soon contrived the destruction of his two rivals, practising so effectually on the credulity of Ariaspes, that he poisoned himself to elude the imaginary resentment of the king; and causing Arsames to be assassinated by the son of Tiribazus. These acts of cruelty overwhelmed Artaxerxes with such insupportable grief, as terminated his mortal existence, in the ninety-fourth year of his age and the forty-sixth of his reign.

B. C. 359. Conscious of the veneration in which his father's justice and clemency were held throughout the whole empire, and apprehensive of the ill consequences that might

* Darius had a hundred and fifteen sons by his concubines, and three by his queen, viz. Darius, Ariaspes, and Ochus.

† Tiribazus having been twice disappointed of a princess whom Artaxerxes had promised him in marriage, entered into this confederacy to revenge the affront.

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result from an avowal of his accession while the people's minds were enflamed by the recent murder of their princes, Ochus prevailed on the officers of the household to conceal the king's death; and craftily assumed the administration of government in the name of Artaxerxes. Having continued this practice near ten months, and caused himself, as by his father's order, to be proclaimed king in all parts of the empire, he at length published the death of Artaxerxes, and publicly ascended the throne.

The proclamation of the old king's death was immediately followed by an insurrection in several of the provinces, which diverted more than half the imperial revenues into different channels, and threatened the existing government with annihilation; but, the leaders of the confederacy disagreeing among themselves, the rebellion terminated without any effusion of blood, and Ochus was firmly established on the throne.

This monster of cruelty was no sooner possessed of absolute authority, than he began to fill his capital and the whole empire with carnage and misery. He caused Ocha, his own sister and mother in law, to be buried alive; shut up one of his uncles, with a hundred of his sons and grandsons, in a court of the palace, where they were massacred by a body of archers; and put all the branches of the royal family to death, without any regard to age, sex, or proximity of blood. Similar barbarities were exercised on all who afforded him the slightest pretence of anger; and the richest blood of Persia was frequently shed by the hands of the executioner.

Whilst the nobles groaned beneath this insupportable tyranny, and the commonalty shrunk

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with horror from the name of their sanguinary monarch, a laudable spirit of indignation began to appear in some of the provinces, and the smothered flames of discontent again broke out into open rebellion. Ochus, hearing that Artabazus, governor of one of the Asiatic provinces, had revolted, and engaged the assistance of Chares, an Athenian commander, sent an army of seventy thousand men to quell the insurrection, but they were cut to pieces by the Athenian forces; and the king found it expedient to send a threatening message to Athens, in order to deliver himself from the opposition of the valiant Chares. Artabazus then procured a supply of five thousand men from the Thebans, and with this reinforcement gained two signal victories over the king's forces: but Ochus contrived to buy off the new allies, and Artabazus was compelled to seek an asylum in Macedonia.

This revolt was scarcely quelled, when the Sidonians and other natives of Phœnice resolutely armed themselves against their oppressor, and, with the assistance of four thousand Greek mercenaries, chased the Persians out of their territories: the Cypriots also joined with the Phœnicians and Egyptians in the same confederacy, and the rebellion began to wear a formidable appearance.

Ochus, alarmed at these proceedings, sent messengers to Idriens, king of Caria, enjoining him to invade the island of Cyprus without delay, and take the most ample vengeance upon the inhabitants. Idriens, accordingly, sent out eight thousand Greek mercenaries, under the command of Phocion an Athenian, and Evagoras son of Nicocles, who had been driven from

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his territory of Salamine by his uncle Protagoras. The troops, having landed without any considerable opposition, and receiving some reinforcements from Syria and Cicilia, prepared to execute the orders of Ochus, and invested Salamine by sea and land. Meanwhile, the king having assembled a numerous army, marched in person against the Phœnicians, effected the reduction of Sidon, and compelled all the other cities to make submissions. He then marched into Judea, where he reduced the city of Jericho: and having made peace with the Cyprian kings, led his victorious troops into Egypt, as we have already noticed in the history of that country.*

Having reduced all the revolted provinces, dismissed the Greek mercenaries to their respective countries, and established peace throughout the empire, Ochus abandoned himself without reserve to the gratification of his depraved appetites, and left the administration of affairs entirely to his favourite ministers, Bagoas an Egyptian eunuch, and Mentor a Rhodian, who had contributed in a great measure to the success of the late campaign. Accordingly, these men agreed to divide the power between them, the former governing all the provinces of the upper Asia, and the latter ruling those of the lower.

B. C. 338. Whilst the affairs of Persia were in this situation, and Ochus passed his time amidst every species of luxury and voluptuousness, Bagoas determined to revenge the insult offered to his religion at the subjugation†

* Vide vol. i. page 226.

† At the reduction of Egypt, Bagoas exerted himself to influence the king in favour of the Egyptian ceremonies; but he, in opposition to every remonstrance, pillaged all the temples, and slew the sacred bull Apis.

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of Egpyt, and accordingly prevailed on the king's physician to administer a strong poison instead of medicine to his royal benefactor. Having accomplished this purpose, he caused another corpse to be buried instead of the king's; and, because Ochus had compelled his attendants to eat the flesh of their god Apis, he cut his flesh in pieces, and threw it to the cats, making of his bones handles for swords. He then placed Arses, the youngest prince, on the throne, and condemned all the others to death, that he might secure to himself the supreme authority, while Arses was permitted to bear the empty name of a monarch.

Arses had not long assumed the insignia of royalty before he was well apprised of the eunuch's wicked practices; but whilst he was concerting measures to bring him to condign punishment, Bagoas effected his destruction, with that of his whole family, in the second year of his reign.

B. C. 336. Bagoas having thus preserved his own life by the murder of the king, bestowed the imperial diadem on Darius Codomannus,* (a descendant of Darius Nothus,) who was at that time governor of Armenia. He had not, however, long enjoyed the sovereignty, when the ambitious eunuch determined to remove him, and with this design provided a deleterious potion; but Darius, being apprised of his danger, turned

* Codomannus, the son of Arsanes and Sisigambis, was, in the reign of Ochus, only an astanda, or person employed in carrying dispatches to the governors of provinces, but having valiantly engaged and vanquished, in single combat, a champion of the Cadusians, he was rewarded with the government of Armenia.

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the mischief on the head of its author, and thus established himself on the throne without farther opposition.

In the second year of this reign, Alexander, king of Macédon, crossed the Hellespont at the head of a well disciplined army, to revenge the numerous injuries which Greece had received from the Persians during the space of three hundred years. On his arrival at the Granicus, he found the Persian cavalry drawn up in order to oppose his passage, while the foot, consisting chiefly of Greek mercenaries, occupied an easy ascent behind the cavalry. Parmenio, observing this disposition of the enemy's troops, advised his master to halt till the ensuing morning, the river being deep, the banks extremely craggy, and the Macedonian soldiers fatigued with their march, while those of the Persians were refreshed by a peaceable encampment. But these reasons made no impression on the dauntless Alexander, who, regarding the Granicus with a look of contempt, exclaimed that it would fix an indelible disgrace on himself and his army, should he, after crossing the Hellespont, suffer his progress to be retarded by a rivulet.

The adverse armies being drawn up in order of battle on the opposite banks of the river, continued to survey each other for some time, as if dubious of the event. But the Macedonians had no sooner found a convenient place to pass, than a strong detachment of horse plunged into the river, followed by Alexander at the head of the right wing, while the shrill trumpet sounded to arms, and the air resounded with acclamations. As they approached the banks amidst innumerable showers of darts and arrows, a most dread-

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ful engagement ensued, the Macedonians striving to effect a landing, and the Persians forcing them back into the river. The first ranks of the Macedonian cavalry were cut to pieces by Memnon and his sons, who commanded in this place; and the rest were compelled to retire to the river; but Alexander putting himself at their head, soon changed the fortune of the day, and landed in spite of all opposition. He then attacked the Persian horse with irresistible fury, and compelled them, after an obstinate conflict, to give way. However, Spithrobates, son-in-law to Darius, and governor of Ionia, still maintained his ground with forty Persian grandees who attended him, and used his utmost exertions to renew the courage of the fleeing troops. Alexander perceiving his gallant behaviour, advanced on full gallop to engage him; Spithrobates readily accepted the combat, and both were slightly wounded at the first encounter. The Persian having thrown his javelin without effect, drew his sword, and advanced against his antagonist; but whilst his arm was raised to discharge a furious blow, Alexander ran him through the body with his pike. At this moment Rosaces, brother to the vanquished hero, gave Alexander so furious a blow with his battle-ax, that he beat off his plume, and slightly wounded his head through the helmet; but while he was preparing to repeat the blow, Clitus struck off his head with a scymitar, and thus saved the life of his beloved sovereign.

Encouraged by this success, and elevated to a pitch of martial enthusiasm by the glorious example of their king, the Macedonians now rushed with redoubled violence on the Persian cavalry,

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and at length chased them from the field of battle; while the enemy's infantry, seeing themselves assaulted at once by the cavalry and the Macedonian phalanx which had crossed the river, made but little resistance. The Greek mercenaries effected an orderly retreat to an adjacent eminence, whence they sent deputies requesting permission to march off unmolested; but Alexander immediately rushed into the midst of them, and put them to the sword after a dreadful conflict, in which his own horse was killed and himself exposed to the most imminent danger. In this engagement Alexander lost but eighty-five horse and thirty foot soldiers, while the loss of the Persians amounted to twenty thousand foot and two thousand five hundred horse.

This decisive victory was followed by the immediate surrender of Sardis, which the conqueror declared a free city, permitting its inhabitants to live according to their own laws. He then proceeded to Ephesus, where he offered numerous sacrifices to Diana, and assigned to her temple all the tributes that were usually paid to the Persians: here also he received embassies from Trallis and Magnesia, with the keys of those cities. From Ephesus he marched to Miletus, a place of considerable strength, where Memnon had shut himself up with a body of his troops who had escaped from the battle of the Granicus, and was determined to make a vigorous defence. The Persian fleet made a feint in order to succour this city, but after several fruitless attempts they sailed off, and Alexander, having invested the town, caused scaling ladders to be planted on every side. Finding this attempt defeated by the obstinate resistance of the besieged, and un-

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derstanding that they were amply supplied with provisions, he ordered all his engines to be raised, and battered the walls without intermission, till at length Memnon demanded to capitulate, and surrendered the city upon honourable terms.*

Having thus effected the reduction of Miletus, Alexander marched against Halicarnassus, the metropolis of Caria, into which Memnon had thrown himself with a chosen body of troops. The most consummate knowledge in the art of war and the most intrepid bravery were exhibited by the besiegers and the besieged on this occasion; but, the patience of the Macedonians surmounting every difficulty, Memnon was at length compelled to evacuate the city. Accordingly, he conveyed the inhabitants and their effects, in the Persian fleet, to the island of Cos, and placed a strong garrison in the citadel, which was amply furnished with all sorts of provision. Alexander finding the city deserted, caused it to be entirely demolished; and hastened to the provinces of Phrygia, Lycia, Pisidia, Pamphylia, Paphlagonia, Galatia, and Cappadocia, which he successively reduced, and bestowed on his particular friends.

Memnon, in the mean time, having received authority to carry the war into Greece, took the scattered remains of the Persian army on board his fleet at the island of Cos, and reduced the islands of Chios and Lesbos, except the city of Mitylene. Thence he intended to pass over into Eubœa, and make Greece and Macedon the

* The Milesians were suffered to live according to their own laws, and Mentor with his Greeks were allowed to march out without molestation; but the Persians were either put to death or sold for slaves.

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great scene of action; but whilst he was employed in the siege of Mitylene, his death cut short these important designs, and induced Alexander to march without delay into upper Asia.

The Macedonian prince having penetrated into Cilicia, received intelligence that a numerous body of troops was planted at an important pass called the Straits, with a design to arrest his progress. However, he advanced resolutely in person, and secured the pass, while the cowardly Persians betook themselves to flight. He then proceeded to Tarsus, a rich and flourishing city, which the Persians had just set on fire, but which he rescued from destruction by his timely arrival.

Meanwhile Darius had begun his march at the head of a numerous army, with all the pomp of a triumphing conqueror. Before the army was borne, on silver altars, the sacred fire, attended by the magi and three hundred and sixty-five youths apparelled in scarlet robes. Next came a sumptuous chariot consecrated to Jupiter, drawn by white horses, and followed by a beautiful animal, which they called the horse of the sun: the equerries were arrayed in white garments, and had two golden rods in their hands. After these came ten magnificent chariots enriched with curious sculptures in gold and silver, and followed by the vanguard of cavalry, composed of twelve nations all armed in a different manner. Next appeared the Immortal Band, consisting of ten thousand chosen Persians, clothed in robes of gold tissue, having large sleeves garnished with precious stones, and wearing collars of pure gold. About thirty paces distant were the king's relations, to the number of fifteen thousand, habited like women, and

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surpassing even the Immortal Body in the richness of their ornaments. These were followed by Darius himself, seated on a golden chariot, and attended by his guards; his vest was purple elegantly striped with silver, and his upper robe embroidered with a profusion of the most costly jewels. Two hundred of his nearest kinsmen escorted him on either side; ten thousand horsemen, whose lances were plated with silver and tipped with gold, marched behind; and his household and retinue, with four hundred led horses, six hundred mules and three hundred camels loaded with the royal treasures, brought up the rear.

B. C. 333. Darius having sent his most valuable moveables under a convoy to Damascus, led the main body of his army toward the straits of mount Amanus, through which he entered Cilicia and penetrated to the city of Issus, under the mistaken idea that the Macedonians, alarmed at his approach, had retired to Syria. Alexander, apprised of this circumstance, advanced to meet him, and drew up his troops on an advantageous ground near the city of Issus. Here Darius, being unable to extend his front beyond that of the enemy, drew up his army in several lines one behind the other. But the first line being broken by the irresistible shock of the Macedonians, a scene of confusion immediately ensued, and increased to such a degree that the most intrepid Persians could neither maintain their position nor manage their arms. Darius having disengaged himself with great difficulty, retreated precipitately to the adjacent mountains, where he quitted his chariot, and continued his flight on horseback, leaving

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behind him his shield, his bow, and royal mantle; while his unfortunate troops sunk beneath the swords of their pursuers, or were trampled to death by their fleeing countrymen. The Greek mercenaries, indeed, performed prodigies of valour, and resolutely withstood the furious attack of Alexander till twelve thousand of them were numbered with the dead, and Ptolemy the son of Seleucus, with one hundred and twenty Macedonian officers of distinction were sacrificed to their insatiate fury. They then effected a retreat over the mountains, to Tripoli in Syria, and sailed thence to Cyprus in the transports that had conveyed them from Lesbos.

Alexander, being now entire master of the field, and of the enemy's camp, in which the mother, wife, and son of Darius were taken prisoners, dispatched Parmenio with the Thessalian horse to Damascus. On his arrival the governor caused a vast number of beasts to be laden with the king's treasures, pretending that he was unable to defend the city against a victorious army, and would therefore retire for the benefit of his master: but the Persians took to flight on the approach of the Thessalian detachment, and left them to seize all the gold and silver which had been collected for the payment of Darius's numerous army. The place being thus taken by the treachery of the governor, the Thessalian cavalry were permitted to enrich themselves with plunder, and Alexander pursued his march into Syria, where most of the cities surrendered without opposition.

On his arrival at Marathon, Alexander received a haughty letter from Darius, in which the Persian styled himself king, without bestow-

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ing that title on his competitor, and rather commanded than intreated him to demand a ransom for the illustrious personages who were taken captive after the battle of Issus: he advised him to content himself with the kingdom of his ancestors; upbraided him with injustice in invading a foreign empire; and offered to obliterate all disputes and injuries by a treaty of amity. Alexander, highly incensed at the unseasonable spirit of pride which dictated this letter, returned an answer, in which he justified his conduct by adverting to the numerous injuries which Greece and Macedon had sustained from the Persians; asserted that the gods had visibly espoused his cause in crowning his arms with abundant success; engaged to restore the royal captives on condition that Darius should repair to him as a suppliant for their liberty; and concluded by desiring him to remember when he next wrote, that he not only addressed a king, but the arbiter of his fate.

B. C. 332. Alexander, having sent this letter by Thesippus, marched from Marathon into Phœnice, where the inhabitants of Biblos and most of the cities voluntarily opened their gates; the Sidonians received him with acclamations, as their deliverer from the Persian tyranny, and the whole provinces of Syria and Phœnice cheerfully submitted to his authority, except the city of Tyre, which held out with incredible bravery against all his forces during seven months. At the expiration of that time, however, it was taken by assault, as is already related in the history of Greece.*

* Vide Vol. iv. page 340.

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Whilst Alexander was thus employed in Phœnice, some of the Persian generals assembled the poor remains of their scattered army, and, with the assistance of the Paphlagonians and Cappadocians, attempted the recovery of Lydia: but they were routed in several engagements, and at length totally dispersed by Antigonus, on whom Alexander had bestowed the government of that province. About the same time the Persian fleet, which Darius had sent out to recover the cities on the Hellespont, fell in with a Macedonian squadron, and was entirely destroyed.

Having reduced the proud city of Tyre, and marched thence to Jerusalem, Alexander hastened to attack Gaza, which was the only inlet into Egypt. This place was so strongly fortified, and the governor, Betis, so firmly attached to his sovereign, that two entire months were exhausted during the siege, notwithstanding the exertions of the Macedonian officers, and the intrepid gallantry of their troops. At length, however, it was taken, and Alexander forgot the magnanimity of a conqueror in the resentment of a foe; for he caused ten thousand of the inhabitants to be cut in pieces, and sold the rest, with their wives and children, into slavery: and when the valiant Betis was taken prisoner, he ordered his heels to be bored, a cord to be drawn through them, and the wretched sufferer to be thus dragged round the city till he expired; boasting, that in this circumstance he imitated his progenitor Achilles, who caused the dead body of Hector to be dragged round the walls of Troy: as if so execrable an example were worthy of imitation. He then marched directly into Egypt, which he subdued without opposi-

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tion, and built the famous city of Alexandria, which soon became the metropolis of the kingdom.

Next spring Darius, having assembled a more numerous army than that which fought at Issus, marched toward Nineveh, and sent out a detachment of cavalry to prevent the enemy from crossing the Tigris: but Alexander, having settled the affairs of Egypt and Phœnice, had advanced with such rapidity, that Darius's precaution was rendered abortive. Aristo, commander of the Pæonian horse, chased the Persian cavalry back to their main army with great slaughter; and returning with the head of their general, threw it at Alexander's feet, and observed that such a present, in his country, was usually rewarded with a golden cup. Alexander replied smiling, "It would there be rewarded with an empty cup, but I will give you a golden cup full of wine." Shortly after this incident, the Macedonian conqueror commanded his troops to march forward, upon the news of Darius's near approach; but on hearing that Statira, the wife of Darius, was dead, he restrained his military impatience; hastened to the pavilion where Sisigambis and the other royal prisoners were kept, in order to cheer them with the voice of consolation; and ordered the funeral obsequies of the deceased queen to be performed with the utmost splendor and solemnity. Darius, upon this occasion, is said to have expressed a fervent wish, that if the fates determined to transfer the Persian empire into other hands, none might sit on the throne of Cyrus but so merciful, just, and generous a conqueror as Alexander.

Darius being overcome by the kind and tender

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behaviour which Alexander had shown his wife, his mother, and son, sent ten of his relations to express his gratitude, and to make some new proposals of peace, offering to relinquish all the Asiatic provinces as far as the Halys, and all the countries lying between the Hellespont and the Euphrates, and tendering thirty thousand talents for the ransom of his family. But Alexander rejected all his proposals with scorn, telling the ambassadors that his clemency toward the wife and relatives of Darius resulted entirely from his own good-nature, without any respect for their master; that he did not make war upon women and children, but only upon such as appeared in arms against him; that, as to the provinces, they were already his own; and that he had proposed to himself, as a reward for all his toils, those kingdoms which Darius still possessed; wherein, whether he flattered himself with an ill-grounded hope or not, the next day's engagement would determine.

Upon the return of the ambassadors, Darius found it expedient to prepare for battle, and accordingly encamped in a large plain near the village of Gaugamela, having first caused the ground to be levelled, that his chariots and cavalry might act with the greater facility. Alexander, having surrounded his camp in the mean time, with deep trenches and palisadoes, held himself in readiness to commence the attack at break of day, and both armies waited with impatience for an action on which depended the empire of Asia.

B. C. 331. The orient clouds were no sooner tinged with the brightness of the rising sun, than the adverse armies beheld each

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other drawn up in the same order, the cavalry on the wings, and the infantry in the centre. The Persian front was covered with two hundred armed chariots, and twenty-five elephants; the Grecian infantry, with the body guards, were posted near the person of Darius; and a disposition was made for charging the enemy at the same time, in front and flank. Alexander, on the other hand, marched forward at the head of his right wing, Parmenio conducted the left, and the troops were extended as wide as possible without weakening the centre. When the armies approached each other the Persians commenced the attack with great fury and resolution; but, after an obstinate conflict, they were totally routed, with the loss of forty thousand men, and Darius was again compelled to seek his safety in a precipitate flight. After he had crossed the Lycus, some of his attendants advised him to break down the bridge, in order to stop the progress of his pursuers; but, when he reflected that many of his unfortunate troops were hastening to pass the same bridge, humanity prevailed over every other consideration, and he replied that he would rather leave an open way to a pursuing enemy than shut it against a fleeing friend. Having reached the city of Arbela about midnight, he imparted his private designs to his nobles and commanding officers, and then passed the mountains of Armenia, with some of his relations and a small body of guards, while the conqueror, returning from a fruitless pursuit, plundered the Persian camp, and devoted some days to repose and refreshment.

Alexander, having allowed his men to recruit their strength and spirits after the fatigue of the

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recent battle, marched toward Babylon, which was voluntarily surrendered to him by the pusillanimous governor, Mezæus; and soon after proceeded to Susa, where Abulites presented him with several fine dromedaries and elephants, and delivered into his hands fifty thousand talents in bullion, and forty thousand in current coin, with all the royal robes and costly furniture of Darius.

Having thus obtained possession of these important cities; made a successful incursion into the country of the Uxians, which extends from Susiana to the frontier of Persis; and defeated the gallant Ariobarzanes at the straits of Persia, he proceeded, by rapid marches, to Persepolis, the ancient residence of the Persian monarchs, and the metropolis of their empire. When he had approached within two furlongs of this city, he assembled his commanding officers, and, by adverting to the numerous calamities which the Greeks had sustained under the repeated invasions and hostilities of the Persians, enflamed their resentment against the fated capital, and induced them to permit the most horrid outrages among the soldiery. Accordingly the most wanton cruelties were exercised on the unfortunate inhabitants; treasures of every description were accounted lawful plunder; the streets were deluged with human blood, and the royal palace was wantonly set on fire, at the instigation of an abandoned courtesan, whilst Alexander was regaling his generals with sumptuous entertainments.

B. C. 330. Early in the ensuing spring he resumed his pursuit of Darius, who had sought an asylum at Ecbatan, in Media. That ill-

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fated monarch had still an army of thirty thousand foot, three thousand horse, and four thousand slingers, with whom he determined to make a third effort, on behalf of his empire: but whilst he was making suitable arrangements for this purpose, Bessus, governor of Bactria and Nabarzanes, a Persian nobleman, of great distinction, entered into a conspiracy against him, that if Alexander pursued them, they might ensure his favour by delivering up the object of his resentment, or, if they escaped the Macedonian, they might, by the murder of Darius, usurp the imperial diadem, and renew the war. The treacherous practices of these men, though carried on with all possible secrecy, reached the sovereign's ear; and Patron, the commander of the Greek mercenaries, earnestly entreated him to avoid the impending danger, by encamping among a body of men, on whose fidelity he might depend. Darius, however, refused this proposal, being unwilling to doubt the loyalty of his officers, and observing, that, if his own Persians deemed him unworthy to live, he could not die too soon. But he had occasion to repent his conduct, for the conspirators actually seized his person, bound him with golden chains, and shutting him up in a covered cart, retreated precipitately toward Bactria. The major part of the troops had been corrupted by the plausible speeches of the traitors, and Bessus was soon proclaimed commander in chief by the Bactrian cavalry; but Artabazus and his sons, with their respective forces, quitted the army in disgust, and the Greeks under Patron immediately marched over the mountains toward Parthiene.

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Meanwhile, Alexander, having halted five days at Rages to settle the affairs of Media, and to refresh his army, after a long and wearisome march, passed the Caspian straits without opposition, and entered Parthia, where he was informed of the base designs of Bessus and Nabarzanes. Upon this intelligence, he left the main body of his army under the care of Craterus, and advanced with a small body of light-armed cavalry, till he arrived at a village where Bessus and his followers had encamped the day before. Here he understood that the Persian king had been sent forward in a covered cart, and that the whole army acknowledged Bessus their general. Upon this Alexander resolved to hasten his march, and, taking with him a fresh troop of light-armed horse, proceeded till he came within sight of the enemy, who immediately took to flight, having discharged their darts at the unfortunate Darius, and left him weltering in his blood.

Alexander, perceiving the confusion into which the barbarians were thrown by his unexpected arrival, dispatched Nicanor with a body of light cavalry to stop their flight; and followed in person, at the head of three thousand valiant Macedonians. In the mean time, Polystratus, a Macedonian, filling his helmet with water at a fountain, heard the groans of a dying man, and perceived a cart with a team of wounded horses. As he approached the vehicle, he saw the unfortunate Darius transfixed with several darts, and apparently struggling with death: however, he had strength enough to beg a draught of water, which Polystratus readily supplied. Darius then observed, in a feeble voice,

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that, in the pitiable condition to which he was now reduced, it was no small consolation that his last words would not be lost. He charged the Macedonian to express his grateful acknowledgments for the kindness which Alexander had shown to his family; and to assure that prince that he earnestly besought the gods to prosper all his undertakings, and make him sole monarch of the world. He added that it did not so much concern him as Alexander to inflict a suitable punishment on the traitors who had so cruelly treated their lawful sovereign, that being the common cause of all crowned heads. Then taking his auditor's hand, "Give Alexander," said he, "your hand, as I give you mine, and carry him, in my name, the only pledge I can now give of my affection and gratitude." With these words he expired in the arms of Polystratus. Alexander coming up, soon after, was affected even to tears at the sight of his body, and, after contemplating with unfeigned sorrow the hard fate of his fallen competitor, he covered the corpse with his own military cloak; caused it to be embalmed; and sent it, in a magnificent coffin, to Sisigambis, that it might be buried with the other monarchs of Persia.

Thus died Darius, in the fiftieth year of his age, and in the sixth of his reign. His temper was mild and pacific; his government peculiarly equitable; and his character unsullied by any of those vices to which most of his predecessors had been addicted. With his life the Persian empire ended, after it had existed, from the first of Cyrus, two hundred and six years.

Upon the death of their unfortunate prince, the Persian commanders made voluntary sub-

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missions to the conqueror, and were reinstated in their former dignities and employments; the fidelity of Artabazus was munificently rewarded, and even the traitor, Nabarzanes, procured a pardon. But the iniquitous Bessus, having assumed the regal title, and retired to the province of Sogdiana, in order to raise a fresh army, was so closely pursued by Alexander, that he was soon taken prisoner, stripped of the diadem and royal robes, and led in the most disgraceful manner to the Macedonian camp, where his nose and ears were publicly cut off, and himself delivered into the hands of Oxathres, Darius's brother, to receive the punishment that was due to his enormous crime. Oxathres accordingly sacrificed his life to the manes of his murdered king; and Alexander saw himself firmly established in possession of the Persian empire.

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PERSIA.

From the Recovery of the Empire from the Parthians to its Subjugation by the Arabs.

AFTER the Persians had been subject to the Parthians for the space of four hundred and seventy-five years, Artaxares, a Persian of mean descent and spurious birth, excited a revolt among his countrymen, which terminated in the death of the reigning monarch, and the restoration of the Persian empire. Having effected this great design, he immediately ascended the throne, assumed the pompous title of king of kings, and asserted his right to all the provinces of the ancient empire, which were now under the authority of Roman governors.

A. D. 230. His ambitious pretensions soon became the subject of conversation at Rome; but Alexander Severus, being unwilling* to engage in an expensive war, wrote to Artaxares, advising him to keep within due bounds, and not, from a vain hope of conquest, undertake any thing against a people whose arms had frequently vanquished the most warlike nations. Artaxares, however, treated the letter with contempt, and began to make such formidable preparations for the reduction of the adjacent provinces, that the emperor was at length compelled to raise an army, in order to check the augmenting power of Persia.

* Alexander was, at this time, a youth, under the tutelage of his mother.

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Artaxares, receiving intelligence of Alexander's approach, selected four hundred persons of extraordinary strength and stature, and, having furnished them with sumptuous habits and fine horses, sent them to the emperor with this message: "The great king, Artaxares, commands the Romans and their sovereign to depart immediately from Syria and Asia Minor, and to restore to the Persians all the countries on this side the Ægean and Pontic seas, which they claim in right of lawful inheritance." This insolent demand having roused the indignation of Alexander, he caused the ambassadors to be stripped of their gaudy attire, and sent them into Phrygia, where he assigned them certain lands for their subsistence. He then advanced against Artaxares, who had entered Mesopotamia, at the head of a numerous army, and an engagement ensued, in which the Romans were victorious.

Whilst the Persian retired to his own dominions, for the purpose of recruiting his forces, Alexander divided his troops into three bodies, the first of which marched through Armenia, with orders to invade Media; the second passed over the marshes, to enter the Parthian territories on the other side; and the third, commanded by the emperor, designed to have advanced into the centre of Artaxares's kingdom. This politic scheme, however, was frustrated, by the vigilance of the Persian monarch, and Alexander returned to Rome with the titles of a conqueror, whilst Artaxares improved his absence, by restoring the glory of the Persian name. At length, having swayed the sceptre with great reputation, for the space of twelve years,

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he died in peace, and left the kingdom to his son.

A. D. 242. Sapores, a prince equally famous for personal strength, and mental abilities, but of a fierce, cruel, and untractable disposition, had scarcely ascended the throne before he began to meditate a new war with the Romans, consistent with the advice of Cyriades, a profligate youth, who, after robbing his own father of all his treasures, had retired into Persia, laid waste the adjoining provinces, in conjunction with Odomastes, a Persian general, reduced the cities of Antioch and Cæsarea-Philippi, and assumed the title of emperor, gradually acquiring revenues, forces, and dominions, adequate to his pretensions.

The young emperor, Gordian, having settled the affairs of the western empire, resolved to rescue the east also from the tyranny of pretended emperors, and the terror of the Persian arms. Accordingly he marched into Syria, at the head of a powerful army, chased the Persian back to his own territories, and reduced Haran, in Mesopotamia; but, whilst he was preparing to extend his conquests, he was assassinated by the treachery of Philip, captain of his guards, whose ambition tempted him to grasp at the sovereignty. Sapores now obtained an advantageous peace, with the restoration of Mesopotamia and Armenia: but Philip, hearing that the senate disapproved his conduct, retook part of these provinces, without any regard to his treaty, and, leaving a body of forces to defend the frontiers, marched into Italy. Upon the departure of the Roman army, Sapores and Cyriades renewed their incursions; and the latter, by a

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rapid augmentation of power, began to be treated, in all respects, as an emperor.

Valerian, receiving intelligence, at his accession, that Sapores had penetrated into the Roman territories, ravaged the country, and formed the siege of Edessa; resolved, notwithstanding his advanced age, to head his troops on this occasion. Accordingly he advanced toward Edessa, and gave such encouragement, by his approach, to the inhabitants of the disputed provinces, that the soldiers of Cyriades mutinied against their leader, put him to death, and joined Valerian: but the emperor being soon after taken prisoner by the besiegers, the aspect of affairs underwent an entire change, and Sapores used his fortune with the most insufferable insolence. At length, however, the people rose in arms, under the command of Odenatus, prince of Palmyrene, defeated their proud oppressor, and seized great part of his baggage, with all the royal concubines;—a circumstance which induced him to retire to his own dominions. On his return he was earnestly solicited, by the kings of several nations, to set his illustrious captive at liberty; but, instead of complying with this request, he treated him with unparalleled indignity, and, after a tedious confinement, sentenced him to a most cruel death.

From this time the life of Sapores was marked with misfortune. Odenatus harassed his subjects, and frequently broke into his territories; Zenobia, the wife of Odenatus, pursued a similar practice after the decease of her husband; and Aurelian, after taking ample vengeance for the ill treatment of Valerian in battle, carried many Persian prisoners and an immense spoil

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to grace his triumph at Rome. Sapores, however, contrived to augment his dominions at the expence of his barbarous neighbours, and bequeathed the kingdom to his son Hormisdas in the thirty-first year of his reign.

A. D. 273. Hormisdas appears to have been a prince of a pacific disposition. It was during his reign that the Palmyrenians incurred the displeasure of Aurelian, by asserting their right of creating emperors, and investing one Antiochus with the royal purple. But as Hormisdas prudently refused to interfere, he escaped the Roman vengeance, and died in peace, after possessing the government one year and ten days.

Of Varanes the first, who next ascended the throne, we have no satisfactory account, except that he enjoyed the regal dignity for the space of three years without receiving any disturbances from the Romans, or attempting to extend the limits of his empire.

A. D. 277. Varanes the second meditated an invasion of the Roman provinces on his first accession; but the approach of the emperor Probus toward the east induced him to abandon his design, and sue for peace. Some time after he began to think of recovering some of the provinces, which had been wrested from his ancestors; but this intention was also frustrated, by domestic troubles, and the exertions of Carus, successor to Probus, who entered Mesopotamia, and, surmounting all opposition, advanced beyond Ctesiphon, as if he designed the entire reduction of that province. However, the Persians were soon delivered from their fears by the death of Carus, and the retreat of the

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Roman army. Varanes now improved the absence of the enemy, by applying himself to the fortification of his frontiers; but, on his again attempting an invasion of the neighbouring provinces, Dioclesian marched a numerous body of troops into Armenia, and effectually terrified him from the execution of his project. Soon after this transaction the Persian monarch died, after an unfortunate reign of seventeen years.

A. D. 294. Varanes the third is honoured, by historians, with the epithet of Segansaa, or king of the Segans; but the occurrences of his reign are passed over in silence, and, at the expiration of four months, he was succeeded by Narses, a prince of great abilities and resolution.

The distracted state of the Roman empire presented a fair opportunity for the recovery of all those provinces which originally belonged to the Persians. Narses accordingly led a numerous army into Mesopotamia, and reduced several places of importance; but his progress was soon checked by Galerius, who advanced against him with a considerable body of forces, defeated him in two engagements, and followed him to the centre of his own kingdom. The Persian, however, acted with such circumspection, and kept so strict an eye upon his pursuers, that he at length retrieved his credit by a successful attack, and effectually revenged his recent losses.

Galerius having, with much difficulty, prevailed on Dioclesian to trust him with the command of another army, hastened to expiate his disgrace, by the destruction of Narses; and the Persian king assembled a numerous body of chosen cavalry to maintain his conquests. When

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the armies came within sight of each other, Galerius made a disposition for beating up his enemy's quarters; and this plan was executed so successfully, that the Persians were entirely routed; the royal treasures, baggage, papers, &c. fell into the hands of Galerius; the queen, concubines, and other relatives of the king, were taken prisoners; and Narses himself was compelled to flee, with a small remnant of his troops, to the adjacent mountains. Overwhelmed with grief at this sad reverse of fortune, and conscious of his inability to raise a fresh army, the vanquished prince was compelled to purchase a dishonourable peace, whilst his concubines, sisters, and other persons of quality, were doomed to grace a Roman triumph. These heavy calamities occasioned the death of Narses, in the seventh year of his reign.

Misdates next succeeded to the government, which he enjoyed about seven years and five months; but none of his actions were sufficiently interesting to claim the attention of posterity.

A. D. 308. Sapores the second, appears to have been a zealous asserter of the dignity of the Persian crown; and steadily pursued the design of uniting all the provinces of the ancient empire under his authority. His conduct, however, was diametrically opposite to that of his predecessors; for, instead of publicly asserting his claims, and leading embattled hosts against a victorious enemy, he artfully harassed the Roman territories, by means of the neighbouring barbarians; augmented his revenues by encouraging a spirit of industry among his subjects; introduced an excellent discipline into his army; and affected a peculiar veneration for the

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civil and religious constitution of his country. He is said to have commenced a violent persecution against the Christians, at the instigation of the Magi; but, on the receipt of an expostulatory letter from the emperor Constantine, he treated them with less severity.

Sapores, having formed a scheme for the elevation of himself and his successors to the supreme dominion of the east, apprised the emperor of his intention of sending ambassadors with a manifesto, in which he set forth his claim to all the dominions anciently possessed by the Persian emperors, and asserted that the river Strymon was the proper boundary of his empire. Constantine, having duly considered the affair, returned an answer full of dignity and resolution, and immediately assembled a numerous army, with a design to march in person to the eastern provinces, but his design was cut short by death; and the subsequent disorders which happened in the Roman empire gave Sapores an opportunity of re-annexing to his own dominions those provinces which had been wrested from his predecessors. His exertions, however, were attended with much fatigue and bloodshed; and, after reducing several places of importance, he was at length compelled to elude the vengeance of the Romans, by garrisoning his frontiers, and withdrawing the remainder of his troops.

Julian had no sooner obtained possession of the Roman empire than he determined to crush the power of Persia so effectually, that it should no more disturb the peace of the adjacent provinces. Accordingly he took every precaution that might contribute to the success of his project, and marched into the dominions of Sapores,

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who contented himself with acting on the defensive against so formidable an enemy. The emperor, having taken some fortresses by assault, and obtained admission into others by the treachery of their governors, came at length to Ctesiphon, which had been the bulwark of the Parthian empire. Here he met with a vigorous resistance from the garrison, and was so repeatedly harassed by skirmishes, that he at length resolved to raise the siege and remove to the Tigris, on which he had a fleet of transports laden with provision. At this juncture a Persian nobleman repaired to his camp, on pretence of ill treatment, and assured him that his present intention would prove highly prejudicial to his affairs and reputation; whereas, if he would consent to quit the side of the river, burn his fleet, and march through an open road, into which he (the Persian) would conduct him, his difficulties would soon be terminated, and he might be justly styled the conqueror of the Persians. Notwithstanding the glaring absurdity of this proposal, and the repeated remonstrances of the Roman generals, Julian commanded his troops to furnish themselves with twenty days provision, and caused the fleet to be set on fire. When the evil was past remedy, he began to listen to his friends, who loudly exclaimed that he was betrayed, and ordered the Persian nobleman, with his servants, to be put to the torture. This order was executed upon the servants, who boldly avowed the deceit, and exulted in the safety of their master, who had made his escape. Julian, however, obstinately resolved to take the road which had been pointed out by his enemies, and thus led his forces into the most imminent

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danger; for after they had proceeded about four days, they found themselves skirted by the whole force of Persia; and having struggled for some time with the united inconveniences of intense heat, want of provision, and scarcity of water, they were suddenly attacked by the greater part of the Persian cavalry, who fought with extraordinary resolution, and continued the combat till Julian was mortally wounded. This event threw the Romans into consternation; and Sapores improving the opportunity, obtained an honourable and advantageous peace of the new emperor.

Sapores having now obtained a respite from the toils of war, applied his thoughts to the settling the bounds of his empire toward Tartary and India. This plan served to exercise his soldiers for some time; but on the death of the emperor Jovian, he made an irruption into Armenia, slew Arsaces, king of that country, and reduced a considerable territory under his authority; yet on the approach of Arinthias, he was compelled to abandon his important conquests. However, being intently fixed on the aggrandisement of the Persian dominions, he remained in arms, and transferred the imperial residence to Ctesiphon, that he might be at hand to improve every opportunity. But his future actions being passed over in silence, by historians, we can only observe, that he ended his days early in the reign of Gratian, after having swayed the Persian sceptre seventy years, with great variety of fortune.

A. D. 380. This restless and ambitious monarch was succeeded by a prince called Artaxerxes, of whom the European historians merely observe, that he lived in amity with the

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Romans, and enjoyed the regal dignity without disturbance for the space of four years.

Varahes the fourth, succeeded his father Sapores; maintained the peace with the Romans; and governed his dominions quietly for eleven years.

A. D. 401. Isdigertes, a prince deservedly celebrated for his virtuous disposition, was contemporary with the emperor Arcadius, who, at his death, entrusted him with the care of his son Theodosius the second, and the Roman empire. The attention which Isdigertes paid to his pupil's improvement, and the zeal which he evinced on his behalf, laid the foundation of a friendship between the two empires; and delivered the Christian subjects of Persia from many inconveniences; for Marathas, a Mesopotamian bishop, being sent with other ambassadors from Theodosius, exerted himself so successfully to remove the prejudices of Isdigertes, that he was fully convinced of the loyalty of a people whom he had hitherto considered as heretical rebels. Some time after, the king was afflicted with a mental derangement, upon which Marathas, with the bishop of Persia, joined in solemn prayer to God for his recovery. Their petitions were soon answered to the joy of the court; and the professors of the Christian faith were afterward treated with great indulgence. Isdigertes enjoyed the regal dignity twenty-one years, and was succeeded by his son.

A. D. 421. Varanes the fifth, seems to have ascended the throne with favorable sentiments of the Christians; but an occurrence soon took place which converted his friendship into the most implacable enmity, and pro-

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duced a long series of calamities to the church. Abdas the Persian bishop having, in an unwarrantable fit of zeal, burnt one of the fire temples to the ground, Varanes expostulated with him in private, and advised him to rebuild it. This, however, he peremptorily refused; and the magi raised so dreadful a clamour among the populace, that the king was compelled to sacrifice the offender and all the Christian churches to their resentment. A cruel persecution ensued, upon the pretence that all who differed in religious principles from the sovereign were disloyal to the government; persons of distinction were deprived of their dignities and estates; the meaner sort were delivered into the hands of the exasperated magi; and many were doomed to die in the most exquisite torments; but the barbarians were disappointed in the hope of making converts; and the glorious doctrines of Christianity received new lustre from the exemplary conduct and unshaken fortitude of expiring martyrs.

Theodosius was no sooner apprised of these proceedings than he determined to avenge the cause of the persecuted Christians; and Varanes, hearing of this intention, made suitable preparations for the defence of his dominions. Having nominated Narsus general of his troops, the king of Persia sent him to the frontiers, where he expected a numerous army; but before they could arrive at the place of rendezvous, the Roman general Ardaburius had marched through Armenia, and began to waste the province of Azazene with fire and sword. Narses immediately hastened thither to repel the invaders; but, finding his strength unequal to his design, he

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prudently retreated, and made an incursion into Mesopotamia, which compelled the Romans to abandon Azazene. Narses, however, was disappointed in his expectation; for Ardaburius instead of offering him battle, blocked up the Persian fortress of Nisibis. Resolved therefore to provoke him to an engagement, Narses sent a herald to avow his desire of taking the field; but Ardaburius wisely replied, that the Romans fought when they pleased, and not when an enemy requested it for his own advantage.

Meanwhile the Saracens, having been prevailed on to espouse the cause of Persia, passed the Euphrates, and broke like a torrent into the Roman provinces; but their rapacity rendered them so odious, that the inhabitants unanimously rose in arms, and, with the assistance of the Roman forces, cut to pieces a hundred thousand men—a disaster which compelled the remainder to flee precipitately to their own country. Varanes being apprised of this defeat, and hearing at the same time that the fortress of Nisibis was closely invested, resolved to take the field in person, and accordingly marched at the head of a prodigious army toward the enemy, who immediately raised the siege and retired. However, on his return to his capital, the Romans recovering their spirit, repulsed the Saracens a second time, and defeated the Persian troops with great slaughter.

Notwithstanding his repeated losses, the Persian monarch continued the war, and found means, by his military skill, to make even victory disadvantageous to the enemy: for by granting his armies constant supplies, attending strictly to the preservation of his magazines, and keep-

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ing a court on the frontiers; he sustained the spirits of his troops; while the Romans were necessitated to act upon their own defence, and found it difficult to obtain timely succours. In this situation of affairs, Theodosius condescended to enter into a treaty, and Varanes, being again defeated with considerable loss, agreed to conclude a peace, and to put a period to the persecution of the Christians. The re-establishment of Christianity in Persia, may, however, be more properly attributed to the following circumstance:—When the Romans penetrated into the province of Azazene, at the commencement of the war, seven thousand Persians were brought prisoners to the city of Amida, where they were soon reduced to extreme indigence. Acases, the Christian bishop of Amida, having assembled his clergy, represented to them in the most public terms the deplorable condition of these prisoners, and used such forcible arguments on their behalf, that the clergy unanimously agreed to sell their consecrated vessels for the relief of the sufferers. Having reduced this plan to execution, they maintained the seven thousand Persians till the termination of the war, and then sent them home with money in their pockets—an instance of unfeigned charity, which so astonished Varanes, that he immediately invited the benevolent prelate to court, and granted the Christians many important favours at his request. After this accommodation, the Persian monarch enjoyed an uninterrupted peace for the remainder of his life; and died, in full possession of his people's love, after he had swayed the sceptre twenty years.

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A. D. 442. Varanes the sixth was next invested with the diadem; but the Greek historians make no farther mention of him, than to observe that he was contemporary with Theodosius the second, and his successor Martianus, and that he enjoyed the government seventeen years and four months.

Peroses, his son and successor, a prince of a restless and turbulent spirit, was highly incensed against the Euthalites, or White Hunns, who disturbed the commencement of his reign by several predatory incursions. To rid himself of these troublesome neighbours, he assembled a powerful army, and marched in person toward Gonza,* hoping to put a speedy period to the war by a general engagement; but the Euthalites, having drawn him so far into their territories as to cut off the possibility of a retreat, convinced him of his error, and obliged him to swear that he would never more invade them. The ill success of this expedition, however, did not crush the design of Peroses, but merely induced him to take more prudent measures, and supply his troops with a greater stock of provision. When, therefore, he had settled his domestic concerns, appointed his son Cavades regent of the kingdom, and assembled his forces, he marched a second time toward the northern frontiers; but the Euthalites, having concealed their warriors behind certain mountains, rushed unexpectedly on his army, slew or took captive most of the soldiers of whom it was composed, and put Peroses himself to death, after he had worn the Persian diadem about twenty years.

* Gonza was the capital of the nation which Peroses undertook to reduce.

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When the news of this disaster was brought to Persia, the nobles, being unwilling to trust their sceptre in the hands of so young a man as Cavades, bestowed the supreme authority on his uncle Valens, a prince of a virtuous and compassionate disposition, who used his utmost exertions for the space of four years to redress the grievances of his country, and at the expiration of that time fell a victim to the oppressive cares of government.

A. D. 486. Cavades had no sooner ascended the throne than he took such vigilant measures against the Euthalites, who had overrun the greatest part of the kingdom, and exacted a tribute from the late sovereign, that their spirit was soon broken, and they were eventually compelled to do homage to him as their lawful king. Having effected this design, he undertook to alter the constitution of his kingdom, depriving the nobility of all their ancient privileges, and rejecting the advice of counsellors even in the most momentous transactions. As his enterprising genius impelled him to break through every restraint, he soon became an object of terror to his subjects, and at length, the promulgation of an infamous edict, which seemed dictated by a spirit of insanity, determined the chief nobles of the realm to shake off their insufferable yoke. Accordingly they deposed Cavades, after he had reigned eleven years, and bestowed the crown on Zambades, a near relative of Peroses.

The conduct and abilities of the new king reflected the highest credit on the choice of his nobles, and promised the happiest effects to the empire at large, for he was equally just and com-

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passionate, zealous for the rights of the crown, and solicitous for the welfare of the subject. But whilst he was sedulously employed in redressing those evils which had arisen from the ill conduct of his predecessor, and restoring the affairs of government to their ancient order, Cavades found means to escape from prison, and, with the assistance of the king of the Euthalites, repossessed himself of the throne. The principal authors of the late revolution were then sentenced to death, and the unfortunate Zambades, after suffering the loss of his eyes, was thrown into close confinement.

Cavades had no sooner recovered the Persian diadem, than he found himself pressed for the payment of a certain loan, which he had received from the Euthalites. In this exigence he applied to the emperor, Anastasius, requesting him to advance the money upon interest, but his solicitation proving ineffectual, he made a sudden irruption into Armenia, laid the inhabitants under heavy contributions, and, after an obstinate resistance, reduced the important fortress of Amida. Upon the first intelligence of this invasion, the emperor sent a numerous army to the frontiers, in order to repel the Persians, but Cavades attacked them with such impetuosity, that Ariobindus, one of the Roman generals, shamefully abandoned his camp, and fled to an adjacent city, and another powerful division, commanded by Harpatius, who had cut off eight hundred Euthalites, were surprised unexpectedly and slaughtered with scarcely any resistance.

Whilst Cavades was thus employed against

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the Romans, his attention was diverted by a formidable invasion of the Hunns, which compelled him to march his forces immediately toward the northern provinces. The enemy prudently resolved to improve his absence, and accordingly laid siege to Amida, which obstinately resisted all their attacks, but was at length compelled to capitulate. Soon after this event a truce for seven years was concluded, and hostages were given on both sides for its due observance.

Justinian having succeeded to the empire of the east, caused all the frontiers toward Persia to be surveyed, and ordered his commanders on the border of Mesopotamia to fortify Mindone, the nearest place in the Roman territories to Nisibis. The Persians, who regarded this work with an eye of jealousy, took an opportunity of attacking the labourers, with the troops who were appointed to protect them, and, having slaughtered the greatest part of them, demolished the building. This occasioned a new war, which was carried on for some time with different success, but as neither party gained any considerable advantage, a second truce was proposed, and the hostile armies were mutually withdrawn.

Meanwhile the king of Persia, exhausted by the toils of war, and oppressed with many bodily infirmities, sent for Mebodes, his confidential minister, and expressed an earnest desire of leaving the crown to his youngest son Chosroes, whose warlike and ambitious disposition seemed better adapted to the affairs of government than that of his elder brother. He then gave him his

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will, with a solemn injunction to use his utmost efforts for its execution; and shortly after died, in the forty-fifth year of his reign. Upon the demise of Cavades, the elder prince Caoses assumed the regal title, but a solemn assembly being convened, and the will of the late monarch produced, his claim was set aside, and Chosroes was immediately placed on the throne.

A. D. 531. This important business being adjusted, the emperor sent an embassy, consisting of Rufinus and several other persons of distinction, to compliment Chosroes on his accession, and to make proposals of peace. The Persian received the ambassadors with every mark of respect, and readily agreed to the offered pacification, on condition that he should receive a certain sum of money; that the pretensions of the Romans and Persians should be finally settled; all places taken on either side restored; and this peace declared to be perpetual. Rufinus now returned to Constantinople for instructions, but a report being circulated during his absence, that Justinian had put him to death for espousing the cause of the Persians, Chosroes assembled a powerful army, and instantly took the field; however, before he proceeded to any acts of hostility, the mistake was obviated, and Rufinus arrived with the ratification of the peace.

The Persian nobility, perceiving that Chosroes possessed the same disposition which had disturbed the peace of the empire at the accession of Cavades, resolved to provide for their own safety by transferring the sceptre into the hands of a more tractable prince. Accordingly they proposed to place young Cavades, nephew of the reigning king, on the throne, and to vest the

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regal authority in Zames* as his tutor and protector. But whilst they were making suitable preparations for the execution of their project, Chosroes was apprized of his danger, and caused all the conspirators to be put to death except young Cavades, who had the good fortune to escape the present danger, and afterwards found an agreeable asylum at the court of Justinian.

The late peace proving beneficial to Persia, Chosroes faithfully observed it for some time: but on receiving a message from Vitiges, king of the Goths, relative to the dangerous augmentation of Justinian's power, he began to meditate fresh hostilities; and a subsequent embassy from the Arsacidæ or petty princes of Armenia, fixed his determination. Accordingly, having assembled a formidable army, he marched, early in the spring, toward the provinces of Syria and Cilicia; reduced Sura, a place of considerable strength on the banks of the Euphrates; levied heavy contributions on the adjacent country; and advanced by rapid marches to Antioch, which, after a bloody conflict, was added to his other conquests.

Whilst his army remained in the vicinage of this city, he received an embassy from Justinian, who expostulated with him on the injustice of his conduct in violating the late treaty, and at the same time expressed a wish for an accommodation. Chosroes received the ambassadors with every mark of respect; listened attentively to their remonstrances; and answered them with language and gestures so well calculated to ex-

* Zames, the brother of Chosroes, having the misfortune to be blind of one eye, was, by the laws of Persia, incapable of wearing the crown.

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cite the passions, that they were totally confounded, and openly confessed that his eloquence was to be dreaded rather than his arms. However, as they hesitated to comply with his unreasonable demands, he reduced the city of Antioch to ashes, and took such measures for extorting new contributions, that the Romans were actually alarmed at his progress; and the Persians became intoxicated with success. After reducing several places of importance, the Persian monarch invested Dara, a rich and populous city, which he was very desirous of possessing; but, finding that the garrison were resolved to defend themselves to the last extremity, and perceiving the discontent which prevailed in his army, on account of fatigue and the advanced state of the season, he determined to abandon the siege, and return to his own dominions.

Soon after his return, Chosroes received an embassy from Gubazes, prince of the Lazi, complaining that Justinian had caused a new city to be built on the coast of the Euxine sea, and fortified by a Roman garrison, for the express purpose of enslaving a people who had hitherto enjoyed the blessings of liberty without molestation. The king immediately resolved to espouse the cause of the Lazi, and accordingly led his forces into Colchis, where Gubazes met him, and joining his army with a powerful reinforcement accompanied him to Petra, which was immediately evacuated by the Romans.

Whilst the sword of Chosroes was bathed in the blood of his enemies, and his coffers were abundantly replenished with the spoils of conquered cities, the Roman general, Belisarius, led a numerous army against Nisibis, but was soon compelled to raise the siege. To console him-

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self for this misfortune he ravaged a few inconsiderable places, and having carried off some spoil, sent a message to Constantinople, importing that he had triumphed over the Persians, though in reality his expedition was rather honourable than advantageous.

Early in the ensuing spring Chosroes marched his forces into Comagene, intending to advance into Palestine, and plunder the city of Jerusalem; but finding himself opposed by Belisarius, and dreading the effects of a pestilence, which had recently passed from Egypt into those parts of the Roman territories, he retired hastily toward the northern provinces, where he recruited his army for the purpose of invading Armenia. Justinian, however, being apprised of his design, ordered his officers to assemble a numerous body of troops on that side, and Chosroes relinquished his projected attempt.

Next year the Persian monarch led his army against the city of Edessa, which he had already besieged without success, but which he now determined to destroy. However, the citizens made so vigorous a defence, that he found his design impracticable, and was soon compelled to retire into his own territories, where he held a conference with the Roman ambassadors, and drew them into an insidious treaty, which was, in fact, more destructive to their master than open war.

Shortly after this event, he formed the design of transporting his new subjects, the Lazi, who were zealous Christians, from their own country of Colchis into the centre of Persia, having been persuaded by the magi that their difference of religion would render them unruly and discontented beneath his government. To accom-

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plish this intention, he deemed it requisite to build a navy in the port of Petra, which might guard the coasts, and prevent any intercourse with the inhabitants of the Roman provinces; but whilst he was making the needful preparations, Gubazes, king of the Lazi, besought the protection of Justinian, and, with the assistance of a Roman army, compelled the Persians to shut themselves up in Petra, which was immediately invested on one side by Gubazes, and on the other by the Romans.

Chosroes, receiving intelligence of this transaction, commanded Mermeroes, one of his most experienced officers, to hasten with a suitable force to the relief of Petra. Mermeroes accordingly set out for Colchis, at the head of a numerous army, and, having carried the straits of Chisuræ, which the Romans had left too slenderly guarded, advanced directly to the city, where he found the garrison reduced to the most pitiable condition, nine hundred men only remaining out of five thousand, and the dead bodies being piled up against the walls of the citadel, that the enemy might not be acquainted with so fatal a loss. The walls being now broken in many parts, and the whole place in a manner dilapidated, the Romans regarded the approach of Mermeroes as nothing more than a slight reprieve; however, he contrived to reinforce the garrison, and put the citadel in a better state of defence.

Having effected this purpose, the Persian general marched towards Iberia, in expectation of procuring an ample supply of provisions for his army. Here he encamped, with a rapid river behind him, supposing the situation extremely

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secure; but Gubazes, having devised a method of crossing the stream, came upon him unexpectedly, and, together with the Romans, made a dreadful slaughter. Mermeroes, however, repaired the mistake by his future caution, and, during the remainder of his life, preserved the superiority of the Persian arms; but his successor, Nachoraganus, acted with so little prudence, that, after a long and expensive war, Chosroes was compelled to conclude a peace with the emperor. Gubazes having been treacherously assassinated during the hostilities, his subjects were deprived of their liberties, and Nachoraganus was condemned to be flayed alive for his ill conduct.

Toward the close of Justinian's reign, Chosroes, being afflicted with a dangerous indisposition, requested that some physicians might be sent from Constantinople; a desire which was readily complied with. On the accession of the emperor Justin, however, new troubles were fomented between the empires, and Chosroes revenged some unprovoked outrages, by plundering all the great cities of Syria and Mesopotamia; till, on the receipt of an expostulatory letter from the empress Sophia, he consented to a truce for three years, excepting only the province of Armenia, which had first occasioned the war.

Early next spring the Persian monarch prepared to enter Armenia, designing to penetrate into Cappadocia, to reduce Cæsarea, and such other cities as he deemed worthy of notice. Tiberius, who had now succeeded to the empire, sent an embassy to dissuade him from this expedition, and to make proposals for a durable

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peace; but Chosroes refused to admit the ambassadors to his presence, haughtily observing, they might follow him to Cæsarea, where he should find leisure to attend to their proposals. This rough behaviour gave such umbrage to the Romans, that they resolved to give him battle, having assembled a powerful army, in case they should be compelled to enter upon hostilities. Chosroes, hearing of their determination, regarded it as a proof of their rashness, and quickened his march, as if desirous of the engagement; but when he perceived the excellent discipline of his opponents, and the admirable disposition of their * cavalry, he heaved a deep sigh, and seemed much affected by his disappointment. Curtius, a Scythian, having commenced the attack on the left wing of the army, the adverse forces immediately joined in close engagement, and disputed the victory with intrepid gallantry, but at length the Romans were victorious; and the Persians, having lost the sacred fire, and the royal treasures, retired, overwhelmed with shame and confusion.

Next evening Chosroes received intelligence that his enemies were divided into separate encampments; upon which he sallied out against one of them at midnight, routed them with great slaughter, and, having set a village on fire behind their camp, marched with all possible expedition toward the Euphrates, that he might cross over into his own dominions. However, the Roman general pursued him with such celerity, that he

* Tiberius, an active and vigilant prince, had applied himself closely to the improvement of the cavalry at his accession, as knowing that the eastern provinces were better defended by them than by infantry.

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was reduced to the necessity of passing the river on an elephant, and had the mortification to see many of his bravest soldiers perish in the general confusion. After this occurrence, the Romans took up their winter quarters in the Persian provinces, and Chosroes was so deeply affected by his ill success, that, on his arrival at Seleucia, he sickened and died, after he had held the reins of government forty-eight years.

A. D. 579. The cruel and obstinate disposition of Hormisdas, his son and successor, was but ill adapted to soothe the public troubles, or heal the wounds of his empire. A ridiculous curiosity relative to future events, a haughty forbidding carriage, and an impolitic mode of conduct toward foreign princes, were prominent traits in his character, and continually involved both himself and his subjects in the most serious embarrassments. His faith in the assertions of some old diviners caused him to regard the generality of his subjects as a discontented and rebellious race; and his contumelious treatment of the ambassadors, whom Tiberius sent to compliment him on his accession, occasioned a new war, which in the end proved very disadvantageous to both parties.

The first military operations were not of great consequence, but when Philippicus arrived on the frontiers with a powerful army from Constantinople, the Persians were obliged to leave the open country to the invader's mercy, and consult their own safety by fleeing to the mountains. Philippicus accordingly gratified his troops with the plunder of all the places that fell into his hands, but his thirst of pillage having drawn him too far into the country, he was reduced

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to the utmost extremity for want of water; a circumstance which induced him to put all his prisoners to the sword, except the children who were designed for slaves, but they died in the march, and thus escaped the miseries which they must otherwise have endured.

After the war had been carried on for some time with various success, Varamus, a Persian general, who had obtained a considerable share of credit by repelling the Turks, received orders to cross the river Araxes, and to attack the Roman territories on that side. This command was executed with all possible expedition, and Varamus had done incredible mischief to the enemy before they could assemble an army sufficient to take the field. At length, however, Romanus offered battle, and the Persian, relying on his own valour, eagerly embraced the proposal, but his good fortune abandoning him at this juncture, his cavalry were totally defeated, and the utmost skill was required to elude a general slaughter by retreat. Hormisdas, being apprised of this misfortune, sent a woman's garment to Varamus, and threatened the vanquished troops with decimation; an insult which roused the resentment of the army, and inspired their leader with the thought of effecting a general revolution. Upon the first intimation of this design, Varamus received many assurances of assistance; the garrison of Nisibis openly declared for him; even the king's army began to exhibit signs of disaffection; the inhabitants of all the royal cities shook off their allegiance; and the popular tumults continued to augment, till, at length, Hormisdas was dethroned by a person of the royal blood, named Bindoes, who had

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been loaded with chains for a slight offence, but was now set at liberty by the insurgents.

The unfortunate monarch, hearing that his son Chosroes was nominated his successor, sent a message from the prison, whither he had been conveyed, requesting the liberty of speaking before an assembly of the nobles. This petition being granted, he made a very long and pathetic speech, in which he deplored his own misfortunes, inveighed bitterly against the authors of the rebellion, and earnestly entreated that Chosroes might not be permitted to ascend the vacant throne, as his vicious and turbulent nature would inevitably overwhelm the empire with misery and confusion. He recommended his younger son to the notice of his auditors, as a virtuous and ingenuous prince, and concluded with recapitulating the services he had himself rendered the Persians, by reducing many provinces, and compelling the neighbouring Barbarians to pay them a regular tribute. At the end of this address, Bindoes stood up, and, in a long insulting answer, wrought so powerfully on the passions of the assembly, that they unanimously rejected the counsel of Hormisdas; caused the prince, whom he had recommended to their favour, to be cut in pieces; exercised a similar cruelty on his ill-fated mother; and ordered the eyes of the deposed monarch to be put out with a hot iron, that no turn of fortune might ever restore him to his former dignity. Such was the tragical termination of this reign, after it had continued twenty-one years.

A. D. 592. These objects of popular resentment being removed, Chosroes ascended the throne, amidst the acclamations of the

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people, who celebrated his accession with every demonstration of joy, and made vows for his prosperity. For some time he treated his father with great lenity, sending him a daily allowance of food from his own table, granting him many amusements, and ordering him proper attendance; but, on the unhappy prince reproaching him with cruelty and unnatural baseness, he caused him to be beaten with cudgels till he expired. Having, by this diabolical act, delivered himself from the voice of upbraiding, and supposing himself sufficiently established in the kingdom, he gave splendid entertainments to his nobility, distributed the royal treasures with unexampled profuseness among the lower orders, and commanded all the prisons in his dominions to be thrown open, that the fame of his liberality might ensure the affection of his subjects. But whilst he was taking these measures for the aggrandizement of his power, Varamus advanced at the head of his troops, and effected a counter-revolution, so that Chosroes was compelled to abandon his palace, and seek his safety in a precipitate flight. Varamus then entered the city of Ctesiphon with all imaginable pomp, and, after exercising the utmost severity on all persons who had evinced any affection for the royal family, invited the grandees of the kingdom to several sumptuous entertainments, and affected the greatest humanity, beneficence, and condescension: but, on his assuming the royal ornaments at a solemn festival, the sparks of discontent were blown into an open flame, and the nobles, pursuant to the advice of Bindoes, attacked the palace in the dead of the night. This attempt, however, was frustrated by the gallant defence of

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Varamus and his attendants, who, after a sanguinary conflict, slew most of the assailants, except Bindoes, and a few of his friends, who fled toward Media for the purpose of raising forces for Chosroes.

Elated with this success, and impatient to assume the regal title, Varamus now sent an embassy to Constantinople, soliciting the friendship of the emperor Mauritius; but Chosroes having already conciliated the emperor's esteem by a letter, in which he pathetically entreated his assistance against a revolted people, the ambassadors were dismissed without any answer, and such formidable preparations were made against Varamus, that the Persians, ever ready to change with the vane of fortune, gradually went to serve under the banners of their prince; and Chosroes, having defeated the army of Varamus, and taken six thousand prisoners, re-ascended the throne. In order to express his sense of the obligation conferred on him by the Romans, the reinstated monarch sent a golden cross, enriched with precious stones, to the church of Sergius the martyr; married a Christian woman, on whom he bestowed the title of queen, in opposition to the laws of his country; and professed such friendship toward the Christians, that many supposed he intended to change his religion, though, in the course of a few years, he gave the most convincing proofs of an irreconcileable aversion to the true faith.

When he found himself firmly established in the supreme dignity, he laid aside all the foreign customs, which he had adopted to ingratiate himself with the Romans, and assumed the state and behaviour of a Persian monarch, as if

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he had never tasted the cup of adversity. He treated all who had any share in the favour or administration of Varamus with unparalleled severity, and, by restoring the ancient Persian constitution, rendered himself so terrible to his neighbours, that a barbarous prince, with whom Varamus had taken shelter, caused his guest to be poisoned, that himself might elude the vengeance of Chosroes.

A. D. 605. The assassination of the emperor Mauritius furnished Chosroes with a plausible pretext for taking up arms against the Romans. Accordingly, he assembled a powerful army under colour of revenging the death of his protector, and made all the necessary preparations for entering the Roman frontiers, though Phocas used his utmost exertions to appease him by large presents, and more considerable promises. His first campaign was rather unsuccessful, the adverse troops making a gallant resistance; but, on the death of their general, he obtained a decisive victory, and laid all the frontiers under contribution. He then pursued his advantage with such unremitting assiduity, that, in the space of nine years, he plundered the provinces of Syria, Mesopotamia, Phœnicia, Armenia, Cappadocia, Galatia, Paphlagonia, and all the country as far as Chalcedon; ravaged Judea, pillaged the city of Jerusalem, and sold ninety thousand Christians to the Jews in his dominions, who put them all to death.

These extraordinary conquests having increased his ambition and pride, he made an expedition into Egypt in the twenty-seventh year of his reign, and, having divided his army, reduced Alexandria, and all the country toward Libya,

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with one division, while the other penetrated to the frontiers of Ethiopia, and added the empire of Africa to that of Asia; an achievement which all his ancestors from Artaxares had thirsted for in vain.

The emperor Heraclius, being extremely afflicted by the sight of those horrid cruelties which marked the progress of the Persians, and finding that Chosroes meditated an attack on the Constantinopolitan empire, sent ambassadors to represent the deplorable consequences of prolonging the war, and to offer peace upon any terms that were not absolutely dishonourable; but the haughty conqueror, elated with his acquisitions, and aiming at the utter destruction of the Roman name, dismissed them with this message: "Let your master know that I will not accede to any terms of accommodation till he, with all his subjects, shall consent to renounce his crucified God, and worship the sun, the great god of the Persians." Heraclius, fired with a laudable indignation at this impious answer, immediately concluded a peace with the other barbarians, and marched in person, at the head of a formidable army, against the self-sufficient monarch, who was now defeated in several pitched battles, stripped of the recently conquered provinces, and finally murdered in a dungeon by command of his own son, whom he had unjustly endeavoured to exclude from the succession.

A. D. 626. Siroes, having ascended the throne of Persia, concluded a treaty of perpetual peace with Heraclius; gave Zacharias, patriarch of Jerusalem, and all the Roman captives, their liberty; and sent back the wood which was supposed to have been part of the cross on

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which the adorable Messiah suffered for the sin of the world, and which had been carried in triumph, by the iniquitous Chosroes, from Jerusalem into Persia; but Siroes did not long enjoy the advantages resulting from the union between the two empires, as he was murdered by one of his generals, after he had worn the crown about twelve months.

His son, Ardeser, was next invested with the government, but he was assassinated in the seventh month of his reign by Sarbas, commander in chief of the Persian forces; who, presuming on the affection of the soldiery, seized the diadem for himself. A civil war, however, was immediately kindled, which crushed the ambitious projects of the usurper, and elevated Isdigertes to the throne.

The reign of this prince was short and unhappy, being convulsed with domestic feuds, and shaken by formidable invasions. He is said, however, to have defended his country with becoming resolution against the Saracens, who, under the successors of Mahomet, ravaged the fairest parts of Asia, till the spirits of his subjects were entirely broken by repeated defeats. At last, he was slain in the field of battle; and in him the royal line of Artaxares became extinct. His death was immediately followed by the destruction of the Persian empire, which had maintained a splendid existence for upwards of four hundred years, under a succession of princes, in general magnificent, but of various character and fortune.

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THE ANCIENT HISTORY OF PERSIA,

According to the ORIENTAL *Authors.*

WE shall consider the Ancient History of Iran or Persia in the following Epitome, as comprehending that space of time between the Creation, or earliest records, and the middle of the Seventh Century, when the Mussulmans overthrew the Sassanian Government: and we shall divide our work, like the Asiatic historians, into four parts.

SECTION I.

The First, or Peishdadian Dynasty.

I. CAIUMERAS, or *Caiumrath*, according to some traditions, the first man or Adam, according to others, the descendant of Shem, the son of Noah, is considered by all as the most ancient king: he undertook the arduous task of civilizing mankind; instructed them in useful arts, and subdued the Deeves, who are described by poets as hideous monsters, with claws and tails; but whom we may suppose the barbarous inhabitants of the northern regions. According to the historian *Tabari*, this monarch was contemporary with the prophet *Edris* or Enoch; and some European writers have thought him the *Chedorlaomer*, king of Elam, mentioned in the Bible.* "He lived in the mountains," says Tabari, "and was so prodigiously tall, that no "one could look upon him without fear." In

* Genesis, ch. xiv.

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this respect he was not singular, if we translate the Hebrew נפלים *nephilim*, as the septuagint and vulgate by γιγας and *gigas*, allow the word its common acceptation, and suppose Caiumeras an antediluvian, for "there were giants on the earth in those days," as we read in Genesis, ch. vi. 4. In longevity, also, he corresponds to the patriarchal ages, for he is said to have lived seven hundred or a thousand years, although he reigned only thirty, according to some traditions. In the latter part of his life he descended from the mountains, and laid the foundation of *Istakhar* (or Persepolis) and *Balkh*. He is supposed to have flourished about nine hundred years before Christ.

II. *Husheng*, surnamed *Peishdad*, or *the just lawgiver*, was, according to Tabari, the son, but, if we may believe Ferdusi, the grandson of Caiumeras, by *Siamek*, who died during the old monarch's reign. Husheng introduced the art of working metals; invented the saw and axe; struck sparks from the flint; and thus gave origin to fire worship, according to the Magian traditions: "whilst the Jews affirm," says Tabari, "that he was of their religion." He founded a city in Khuzistan, or Susiana, and reigned forty, or, as some say, four hundred years; he was by many called *Iran*, whence Persia is said to have derived its name. From his surname also the whole dynasty has been styled *Peishdadian*.

III. *Tahmuras*, the son, or grandson of Husheng, from his victories over the demons or savages, was surnamed *Deeve-bend*. He first made armour and caparison for horses. Some accuse him of idolatry, but Tabari vindicateshis

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religious character, and adds, that he first introduced the art of writing, and lived one hundred years; but his reign is limited to thirty by many writers. Some ancient ruins at Babylon and Moru are said to be the remains of his works.

IV. *Jemshid*, the son (or brother) of Tahmuras, is supposed to have flourished eight hundred years before Christ. He brought to perfection the arts introduced by his predecessors; taught the manufacture of cotton, silk, and linen; extended the city of Istakhar, or Persepolis, to the length of twelve parasangs, and the breadth of ten. He divided the people into four classes; priests and learned men, soldiers, husbandmen and artisans. Some say he worshipped the sun and moon: idolatry, according to others, prevailed in his time; but Tabari affirms, that he was of the religion of Enoch. The use of the solar year, and the feast called *Nuruz*, held on the first day of it, and still celebrated among the Persians, were introduced by Jemshid, who reigned, as the romances tell us, seven hundred years. He was put to death by

V. *Zohak* (or *Dhohak*) perhaps the *Dejokes* of Herodotus, who usurped the throne about seven hundred and eighty years before Christ. This tyrant was son of an Arabian king, if we may credit Mirkhond, and others trace his pedigree to Siamek, the son of Caiumeras. His surname was *Biour* or *Biver-asp*; the meaning of which, in old Persian, was *ten thousand horses:* and his name *Dhohak* is said to be compounded of two words (*deh* and *ak*,) signifying ten vices or crimes for which he was infamous. The prophet Noah was sent to him, as Tabari informs us; but we find a prince of the same name go-

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verning Persia many centuries after the deluge, and some writers allow him a reign of one thousand years. His cruelties at last occasioned a revolt, and one *Kaò* or *Kaveh*, a blacksmith of Ispahan, having hoisted his leathern apron as a standard, was soon at the head of a powerful army, slew Zohak, and placed *Feridoun* on the throne. This standard, richly decorated with jewels by successive princes, was preserved until the year of our æra 636, when the Mussulmans took it in the battle of Cadesia, and the jewels which adorned it were dispersed amongst the victorious Arabs.

VI. *Feridoun* or *Aferidoun*, a descendant of Jemshid, and the son of *Abteen* or Athvian, according to some traditions, had been concealed during the reign of Zohak, and ascended the throne about seven hundred and fifty years before Christ. He divided his empire into three parts: to his eldest son, *Salm*, he gave the western countries, limited by the river Euphrates; the eastern, of which the Jihoun or Oxus was the boundary, to his second son, *Tour;* and the intermediate region, the most fertile and temperate of all, to his youngest and favourite son *Iraje* or *Iretch*, called also Iran, as some say, who from him, rather than from Husheng, before mentioned, they would derive the name of Persia. This distribution not pleasing the elder brothers, they combined against Iraje, and slew him. He left, however, one daughter, whom according to many historians, Feridoun, her grandfather, espoused (for there is reason to believe that incest was not considered criminal by the Persians until the change of religion after Mohammed;) and from this marriage proceeded *Minocheher*, a valiant

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prince, who, in revenge for the murder of *Iraje*, slew *Salm* and *Tour*, and was rewarded with the imperial diadem by Feridoun, who died, after a reign of five hundred years. He is said to have resided chiefly at *Amol*, on the southern coast of the Caspian sea, and to have first mounted an elephant; and his virtues, his power, and his magnificence, are celebrated in all the chronicles and romances of Iran.

VII. *Minocheher*, or *Manucheher*, is described by Tabari as contemporary with Moses. In his time *Afrasiab*, king of Asiatic Tartary, who was descended from *Tour*, invaded Persia, and obliged Minocheher to conclude a treaty, whereby certain boundaries were prescribed to their respective dominions. It is said that the limits were to be ascertained by a bow shot, and that a certain archer of Minocheher's army, having climbed to the summit of a hill in Tabaristan, discharged an arrow with such force, that it reached the banks of the river Jihoon or Oxus, a distance of (at least) five hundred miles. In his reign flourished Saum, a feudal prince of Zablestan or Sejestan, the father of *Zaul*, and grandfather of *Rustam*, the Persian Herculus, whose exploits are celebrated in the *Shahnameh* of Ferdusi, and a thousand other romances.

VIII. *Nudah*, the son of Minocheher, after a reign of seven years, was slain by Afrasiab, who had again invaded Persia about the year 690 before Christ.

IX. *Afrasiab*. As this Tartarian governed Persia twelve years, he is by many historians ranked among the Peishdadian monarchs. Having been, at last, driven within the limits of his own kingdom, the throne of Iran was filled by

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X. *Zav* or *Zaub*, the son of *Tahmasp*, and grandson of Minocheher, about six hundred and forty years before Christ. According to Tabari, he was the offspring of an incestuous marriage between *Tahmasp* (who died before Minocheher) and his own daughter. Zav, after frequent battles with Afrasiab, defeated him on the tenth day (named *Aban*) of the month *Aban* (October; "which," says Tabari, "the Persians still celebrate." He was a just and amiable king, repaired all the injuries which his country had suffered from the oppression of Afrasiab, and for seven years exempted his subjects from taxes or tribute. Historians differ in their accounts of his reign, which some say was of three, whilst others extend it to five, eleven, and even thirty years.

XI. *Garshasp*, or *Gershasf*, is by Tabari, styled the vizier of Zav, and by many writers is reckoned his son or nephew, and said to have participated with him in the administration of government. According to some, he reigned thirty years, others say but six; and there are several who do not allow him a place among the Peishdadians, whose history, however, closes here, about six hundred years before the Christian æra, by a moderate calculation, which assigns to the ten or eleven kings of this first dynasty a space of nearly three hundred years.

Before we proceed to the second race, we shall observe on the religion and language of the Peishdadian sovereigns; that, according to the oldest Persian writers, they differed but little from those of their successors, although some may have occasionally paid homage to the sun

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and moon, and others have been accused of idolatry. We read, in Tabari's history of Minocheher, that Feridoun and his family were fire-worshippers. And in several parts of the Shahnameh, fire temples are described as having existed long before the age of *Zeratusht* or Zoroaster. Indeed, from some manuscripts, it appears that Husheng introduced the adoration of fire, although in other works he seems confounded with *Abad*, or *Mih-abad*, who is described as the first prophet of the Persians, and whose religion seems to have been a compound of idolatry, sabæism, and fire-worship. As to the language of Iran in the time of those early kings, the Eastern writers suppose it to have been the *Pahlavi* or *Pehlvi*, which very strongly resemble the Chaldaick. Ferdusi, the Persian Homer, always represents the heroes of his great historical romance, as conversing and writing in this ancient tongue, " and he derives the surname of Zohak (Biver-asp) from the Pahlain word *Biver*, signifying a number, which in the modern *Deri* dialect is *deh-hazaur* (or ten thousand.")

" *Kuja biver az Pahlavi der Shumaur*
" *Boud be zebaun-i Deri deh-hazaur.*"

SECT. II.

The Second or Caianian Dynasty.

I. *CAI-KOBAD*, a lineal descendant of Minocheher, was contemporary with Solomon, according to Tabari, and in Sir William Jones's " *Short History of Persia*," is placed six hundred

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and ten years before the commencement of our æra. The title *Cai*, which distinguishes the kings of this dynasty, is said to signify mighty or powerful. Under Cai-Kobad the illustrious Rustam began to display that intrepidity of mind and preternatural vigour of body, which confounded all the enemies of Iran, and procured him the appellation of *Jehaun-Phlevan*, or "*the world's chief hero.*" To him Cai-Kobad and his successors were indebted for various triumphs over the Asiatic Tartars, who, under Afrasiab, continued to annoy the Persians by frequent invasions. The seven labours of Rustam, fully equivalent to the twelve of Hercules, are celebrated by Ferdusi, and he is, perhaps, the only historic character of whom the Persian painters of different ages seem to have entertained but one idea; for, in the illuminated manuscripts, as if copying from some ancient model, they generally represent him of the same complexion, in the same singular dress, with the same weapons, his mace, noose, and other attributes. Of this great warrior, whose ancestors were, according to Ferdusi, the Shahs, or Sovereigns of *Nimrouz* (the province of Sejestau or Zeblestan) a monument called the mound or bank of Rustam, *(band-e-Rustam)* was visible near the river *Heirmend*, in that country, until the fourteenth century of our æra, when every vestige of it, as an authentic historian relates, was utterly effaced by the savage troops of Timour. From this digression, which seemed due to a personage so celebrated in the eastern annals, we shall return to the history of Cai-Kobad, who reigned, it is said, one hundred years.

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II. *Cai-Kaus* succeeded his father Cai-Kobad, about six hundred years before Christ; by some of our historians he is supposed to have been Darius the Mede, and by many oriental writers he is confounded with Nimrod; he attempted, borne on the wings of eagles, to soar above the clouds, and pry into the secrets of the stars; he made war with the Deeves or savages of Mazanderan, and was taken prisoner, but liberated by the famous Rustam; he may, in fact, have invaded the northern provinces and been defeated; and his attempt to explore the celestial spheres is, probably, nothing more than his fondness of astronomical studies, to indulge which he erected a lofty building or observatory at Babylon. His son *Siavesh*, or *Siavekhsh*, having resisted the amorous allurements of his step-mother *Sudabah*, was accused by the offended queen of an attempt to violate her chastity, and we read in the Shahnameh, that he proved his innocence by passing, unhurt, through a pile of blazing wood—an early instance of the fiery ordeal. Siavesh, by a daughter of Afrasiab, had a son named *Cai-Khosru*, who as his father was murdered in Tartary before the death of Kaus, succeeded to the Persian throne.

III. *Cai-Khosru*, seeking revenge for the death of his father Siavash, waged constant wars with Afrasiab, who at length was slain. Cai-Khosru, according to Sir William Jones, is the Cyrus of our historians, and is placed in the year 568, before Christ. Tabari informs us, that having attained his chief object in avenging the murder of his father, this king resigned the crown to his subjects, who, at his recommendation, bestowed

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it on a prince of the royal blood named Lohorasp; and Tabari adds, that Cai-Khosru retired from the haunts of men, and that the place of his death has never been discovered.

IV. *Lohorasp* was in the city of Balkh when he assumed the diadem, and mounted the Persian throne, which was of gold, studded with jewels, and its four feet of rubies. Having dispatched one of his nobles, named Bakht-nasser, (or Nebuchadnezzar) with an army, to govern Mesopotamia, Syria, and Susiana, he resolved to make the northern provinces his own residence, that he might the better repel the Tartar or Touranian invaders. The prophet Jeremiah, in his time, was sent to the children of Israel, and warned them of Bakht-nasser's approach, but they reviled and imprisoned him until Bakht-nasser restored him to liberty, and destroyed Jerusalem with the temple, and led back with him to Babylon a multitude of prisoners, among whom was Daniel, according to the historian Tabari. Having reigned an hundred and twenty years, Lohorasp resigned the crown to his eldest son,

V. *Gushtasp*, who began his reign at Balkh, about five hundred years before the commencement of our æra, and is known to our writers as Darius Hystaspis. We are informed by Tabari, that being displeased at the havoc which Bakht-nasser had made in Palestine, he sent another of his nobles (called *Kurus*) to govern at Babylon, with orders to send back the Jewish captives to their own country. These, having chosen Daniel for their chief, returned to Jerusalem, and soon restored the holy city to its former state. Here the Persian annals become very interesting, as

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they connect sacred and profane history, but the limits of our present plan will not allow us to follow Tabari through his venerable and voluminous records.

We hasten to another event for which the reign of Gushtasp is remarkable. *Zeratusht* or *Zerdusht*, (whom the Greeks call *Zoroaster*) announced himself as a prophet; endeavoured to prove his divine mission by miracles; and exhibited the work called *Zendaveста*, written in letters of gold, on twelve thousand skins of parchments, which, when the king embraced his doctrines, was deposited in the castle of Istakhar or Persepolis. On the subject of his religion we shall offer a few remarks at the end of this section, and proceed to relate that Gushtasp, having caused the death of his gallant son *Isfendyar*, whom he instigated to a combat with Rustam, resigned the crown to his grandson.

VI. *Bahman* or *Ardeshir*, the son of Isfendyar, succeeded his grandfather Gushtasp, about four hundred and sixty-four years before the commencement of our æra. And as the Persians call him *Dirazdest* or *long handed*, we may suppose him the Artaxerxes μακροχειρ, or Longimanus of the Greek and Latin historians. In his reign the celebrated Rustam was slain by a stratagem of his own brother. According to Tabari, this monarch, in consequence of an insult offered to his ambassador by the Israelites, reinstated Bakht-nasser in the government of Babylon, and sent him with an army to Jerusalem, which he again destroyed, killing many thousands, and leading away multitudes of captives. In the extent of his dominions Ardeshir seems to be the Ahasuerus of scripture, who "*reigned from India*

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even unto Ethiopia," &c. and a circumstance recorded by Tabari proves the identity. His chief queen, says the historian, having offended him, was put to death, and he espoused a beautiful damsel named *Ester*, whom he discovered among the Jewish captives; for her sake he restored them to freedom, and after seventy years from the second destruction of Jerusalem, they were again permitted to rebuild that city, to which the prophet Daniel retired. Ardeshir was a zealous fire-worshipper, erected many temples, and died after a reign of one hundred years (or one hundred and twelve) leaving the crown to his daughter Homai, (who was also his wife) as his son, named *Sassan*, had retired to a life of religious privacy.

VII. *Homai*, the daughter and wife of Bahman Ardeshir, was pregnant at the time of his death. When delivered of a male child, lest he should deprive her of the crown, she caused him to be placed in a box with money and jewels, and secretly cast into the river, on which he was found floating by a poor man, who called him *Darab*, and educated him as his own son. In the mean time, Homai erected a splendid palace at Istakhar, of which the ruins now called *Chehelminar* or *the forty Pillars*, are said to be vestiges. Darab, having rendered himself eminent by some acts of valour, was introduced at court, and the secret of his birth being discovered, Homai resigned her crown into his hands, and retired to a private life about the year 424, before Christ.

VIII. *Darab* or *Dara* the great, is supposed to be the *Darius Nothus* of our historians. To him the neighbouring princes sent tribute,

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among others, Philip of Macedon, whose daughter, according to some accounts, Darab married, but finding her breath offensive, sent her back, pregnant, to Greece, where she produced Sekander or Alexander the Great; but this is the romance of Ferdusi, and rejected by Tabari, Nizami, and other writers, who inform us that Darab reigned twelve years after Homai, and was succeeded by his son.

IX. *Darab* (or *Dara*) the lesser or the second, whom we call Darius, and whom we may place three hundred and thirty-seven years before Christ; having sent to Macedonia for the usual tribute, which Alexander refused to pay, Dara waged war with the Greeks, and lost his crown and his life near *Erbil* or *Arbela*, where he was assassinated by two of his own officers, but did not expire until after a personal interview with Alexander. In consequence of his dying request, the victorious prince espoused *Rushenk* or Roxana the daughter of Darab, punished the assassins, and proceeded to Istakhar or Persepolis, where he ascended the Persian throne.

X. *Sekander* or *Iskender*, as the Asiatics call the Alexander of classic history, is generally reckoned among the sovereigns of Iran. Extraordinary as the actions of this hero may appear in the works of European authors, they are blazoned with innumerable exaggerations in the eastern romances; but the graver historians of Persia agree in most points on the subject of his life with those of Greece and Rome. The celebrated *Nizami* has collected various ancient traditions concerning this illustrious conqueror; in his poem, called *Sekander Nameh*, he informs us, that the books of the magi or fire-worshippers

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were destroyed by his order, but that he preserved, and caused to be translated into Greek, all the Persian treatises on philosophy, astronomy and other sciences; that Aristotle was his vizier; and that he visited the queen of the Amazons. He is said also to have erected a stupendous wall (of which the remains still exist near Derbend, on the Caspian Sea,) to exclude the northern savages, the sons of *Yajouje* and *Majouje*, or Gog and Magog; and that, having extended his victorious arms over the greater portion of the world, he died at *Shahr-zour*, near Babylon, after a reign of fourteen years over the Persian empire.

Of the Caianian monarchs before the age of *Zeratusht* or *Zoroaster*, the religion probably was composed of sabæism and fire-worship. *Zeratusht* appears to have only purified that which he found in Iran, abolished some superstitions, and introduced others, with new ceremonies and forms of prayer. To him, perhaps, may be ascribed the system of *one first principle* with *two secondary, ormayd, and aheriman*, good and evil; the *Ferouas*, *Izeds*, a multiplicity of inferior spirits; but the worship of *one* invisible and almighty Creator under the visible symbol of fire, and the doctrine of rewards and punishments in a future state, the deformity of vice, and excellence of virtue, which he inculcates, were acknowledged in Iran, according to the most ancient writers, long before the age of his mission. From Gushtasp, to Alexander, there is reason to believe that the religion of the Zend was universally professed among the Persians, and the language, probably, suffered but little if any variation from the time of the preceding dynasty.

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SECT. III.

The Ashkanian (or Arsacidan) Dynasty, divided by some Writers into the Ashkanian and Ashghanian.

IN the annals of Persian history there are few parts more obscured than this on which we now enter. Some have contented themselves with telling us, that on the death of Alexander several independent princes, whom they call *Molouk al Tavayef*, established their authority in different provinces of Iran, and that their descendants governed it in this divided state until *Ardeshir Babekan*, in the beginning of the third century, reduced them to submission, and restored the empire to its original integrity and splendor. According to all historians, those petty princes, although each retained his own territory, acknowledged as their chief *Ashek* or (Arsaces) a brother of *Dara* the second, and under him defeated *Autakhash* or (Antiochus) who had invaded Persia, and afterwards Constantine. Some writers then proceed to the history of Zachariah the prophet, of the Virgin Mary, who conceived from the breath of an angel, of the miracles of Jesus, of the Roman emperors, Arabian princes, the prophet Jonas, and other personages, who flourished during the time of those *Molouk al Tavayef*, and without mentioning any regular succession, bring us to the close of their dynasty in the defeat of *Ardaban* by *Ardeshir*. But from the works of other historians we shall endeavour to fill this chasm, beginning with

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I. *Ashek* (*Arsaces*) son of Darab the first. He began to reign about two hundred and forty-eight years before Christ, and was chief of the Persian kings or petty princes fifteen years.

II. *Ashek* the second succeeded his father, and reigned, according to various writers, six, seven, or twelve years.

III. *Shapour* (*Sapor*) the son of Ashek, was surnamed the Great King, on account of his victories over the Greeks. In his time the loves of *Vais and Ramein* furnished a subject for one of the oldest and most extraordinary romances of Iran. We are informed by *Hafiz Abru* that Shapner reigned forty-two years, but, according to *Hamdallah Mustorfi*, he was king but six. Mirkhond says, that the birth of Christ is placed by some writers in this king's time, but by others much later.

IV. *Baharam* (or *Varanes*) the son of Shapner, was surnamed *Gudarz*. He erected an immense fire temple, and reigned eleven years.

V. *Palash* (*Vologeses*) son of Baharam, reigned eleven, or, as some say, fifteen years.

VI. *Hormuzd*, or *Hormuz*, the son of Palash, discovered the treasures of king Feridoun, and reigned fifteen or sixteen years.

VII. *Narsi*, the son of *Palash*, succeeded his brother Hormuzd. He is said to have had forty wives, and reigned forty years; but some tell us he was king only fourteen.

VIII. *Firouz*, the son of *Hormizd*, succeeded his uncle Narsi, and reigned seventeen years.

IX. *Palash*, the son of *Firouz*, reigned twelve years, according to the historian Mirkhond.

X. *Khosru*, the son of *Palash*, is said by some

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to have reigned twenty-four years; by Mirkhond and others forty.

XI. *Palash* (or *Palashan*) the son of *Palash*, son of Firouz, was killed by the fall of his tent-pole. He is confounded by some with his predecessor, and is said, in the *Tarikh Jehan Ara*, to have reigned twelve years.

XII. *Ardavan*, or *Artabanus*, the son of Palashan, reigned thirteen years. He was, according to several historians, last of the race properly called Ashkanian.

After Ardaban reigned a prince of the same name, descended from the race of *Fariborz*, the son of Cai-Kaus. This Ardaban was the son of Ashegh, from whom this second branch of the *Molouk al Tavayef* derived the name of Ashghanians. The eight kings of this family were,

I. The above-mentioned *Ardaban*, who snatched the empire from the Ashkanians, and reigned twenty-three years.

II. *Khosru*, the son of *Ashegh*, reigned after his brother twelve or sixteen years.

III. *Palash*, the son of *Ashegh*, or, as some say, of *Khosru*, reigned twelve years. The *Tarikh Gozideh* places the birth of Christ in this king's reign.

IV. *Gudarz*, surnamed *the Great*, succeeded his father *Palash*, and reigned thirty years, according to the historian Mirkhond.

V. *Narsi*, the son of *Gudarz*, reigned twenty years. Some writers make him the grandson of Gudarz, and say, that his father reigned ten years, and himself eleven.

VI. *Gudarz*, son of *Narsi*, reigned ten years.

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VII. *Narsi*, son of *Gudarz*, was engaged in wars with the Greeks who invaded Persia; and, after a reign of eleven, or, according to *Khondemir*, the son of *Mirkhond*, fifteen years, he was succeeded by his son

VIII. *Ardaban* (or *Ardavan*) the *Artabanus* of our historians. He was slain in battle with *Ardeshir Babekan*, about two hundred years after Christ. With Ardaban terminated this dynasty, which we call that of the *Parthians* or *Arsacidæ*.

Of those kings who governed in Persia after Alexander, many are accused of idolatry and polytheism. It is probable that some of them adopted the religion of the Greeks, and we find Greek devices and inscriptions on the Arsacidan coins; but it would appear from some deciphered by Sir William Ouseley, that they used also the Pahlavi, which continued to be, without doubt, the general language of Iran; and we have sufficient documents to prove that fire-worship and the religion of Zeratusht, although neglected, perhaps, by some of those monarchs, were predominant throughout their dominions.

SECT. IV.

The Sassanian Dynasty.

WE now enter on a portion of Asiatic history, in which we are accompanied by the Greek and Latin writers, whose accounts, in most respects, agree with the Persian records: of these, as we descend, the materials become

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more copious, the traditions less tinctured with fable, and the proofs from inscriptions on marbles, gems, and medals lately deciphered, sufficiently convincing. All writers place at the head of this dynasty,

I. *Ardeshir Babekan*, whom the Greeks call Artaxares, or Artaxerxes, and who having defeated and slain Ardavan, or Artabanus, last of the Arsacidan race, became sovereign of Persia about the year of Christ, 202. His true name, as appears from various Pahlan inscriptions, was *Artahshetr*, which has been softened into *Ardeshir*; and his surname of Babekan is derived from his ancestor, *Babek*, (or, more correctly, *Papek*,) a descendant of *Sassan*, the son of Bahman Ardeshir, of the Caianian dynasty, whom we have already mentioned. In consequence of this illustrious origin (which, however, some European writers are not willing to allow) Ardeshir and his family have been styled *Sassanians*, or *Sassanidæ*. It appears that he resided principally at Istakhar, or Persepolis, that he repaired and erected fire temples, assembled the most learned priests, and caused them to collect and revise the works of Zeratusht, or Zoroaster, which his predecessors had neglected, reformed various abuses, built several towns, and, having acquired the reputation of an illustrious warrior and a good king, died after a reign of fourteen years, from the time of his triumph over Ardavan.

II. *Shapour*, (Sapor) the first, son of Ardeshir, began to reign in the year of Christ, 242. A statue of this king was cut in a rock, near the city of *Nishapour*; and *Mani* (Manes) the founder of an heretical sect, is said to have first ap-

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peared in his reign, which lasted, according to Tabari and Mirkhond, thirty-one years.

III. *Hormuzd* (Hormisdas) succeeded his father Shapour in the year 272. Tabari informs us that he governed, for some time, during his father's life, and reigned after him one year.

IV. *Baharam* the first, is called *Vararanes* by the Greeks, which approaches to the true Pahlavi name, as we find it on ancient medals, *Varharan*. His reign commenced about the year of Christ, 274; and the heresiarch, *Mani*, was put to death by his command. He was surnamed *Shahindeh*, or the *Beneficent*, and reigned, according to the *Lab-al-towarikh*, three years and three months.

V. *Baharam* the second succeeded his father, the first of that name, about the year 277 of our æra, and reigned, says Tabari, four years; but, according to Mirkhond, seventeen. The manuscript chronicles appear to disagree on the subject of this king's immediate successors. One gives the crown to *Narsi* his brother; but most historians to

VI. *Baharam* the third, called *Sistan Shah*, or *Segan Shah*. He reigned, according to different traditions, *four*, or *fourteen* months.

VII. *Narsi*, the Narses of our historians, was son of the preceding monarch, as some inform us; but, according to *Tabari*, was his brother, being the son of Baharam the second. He is said to have resigned the crown, before he died, to his son Hormuzd, and to have reigned nine years.

VIII. *Hormuzd* the second, the son of Narsi, began to reign with cruelty and oppression; but, afterwards, rendered himself dear to his subjects, by a just and generous conduct. When dying,

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after a reign of seven years, one of his queens being pregnant, he desired that, if she should produce a male child, he might be named *Shapour*, or the *King's Son*.

IX. *Shapour* (or Sapor) the second, son of Hormuz, was declared king on the moment of his birth, in the year of Christ, 308, or 309. His long reign was remarkable for his contests with the Greeks, and his victories over the Arabs, great numbers of whom having been taken, he caused their shoulder blades to be broken, or pierced; whence he derived the Arabic surname *Dhu'l'ectaf*, although some writers trace it to a different cause. Tabari records the battles and treaties of this king with Julian the apostate, and his successor, Jovian; and illustrates, in many places, the Greek and Latin histories of Zozimus, Ammianus Marcellinus, and others. Having lived and reigned seventy-two years, he was succeeded by

X. *Adeshir* the second, who began to reign in the year 380. He was brother of *Shapour Dhu'l'ectaf*, and, according to Tabari, was driven from the throne, and obliged to resign it to his nephew, after a reign of four years: but other historians inform us that he reigned *ten*, and some say twelve years.

XI. *Shapour* the third, the son of Shapour Dhu'l'ectaf, succeeded his uncle, and was killed in his pavilion, either by the accidental fall of the pillar which supported it, or by the contrivance of some discontented officers, after a reign of five years and a few months, according to Mohammed Saduk of Ispahan.

XII. *Baharam* the fourth was another son of Shapour Dhu'l'ectaf. He is accused of tyranny

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and injustice by several historians; in consequence of which he was killed by an arrow, discharged from the bow of some person unknown, about the year of Christ, 400. Tabari informs us that he reigned eleven years. Having been, in his infancy, nominated governor of *Kirman*, he was surnamed *Kirman Shah*, or simply *Kirman*, according to Moses Chorenensis, the Armenian writer; and this title, in Pahlavi characters, with his portrait, is found upon a beautiful gem, lately explained by Sir William Ouseley. To this Baharam the learned *Monsieur de Sacy* attributes some of the ancient sculptures in the mountain of *Bisutoon*, near *Kirmanshah*, a city which he founded.

XIII. *Yezdejerd* (Izdegerdes) the first was the son, or, according to Ferdusi and some others, the brother of Baharam. He is generally represented as a cruel tyrant, whence he was styled, in Persian, *bazekar*, and, in Arabic, *al athim*, or *the wicked*. Notwithstanding his crimes, he was allowed to reign one-and-twenty years.

XIV. *Baharam* the fifth succeeded his father Yezdejerd, and is the hero of various romances. He was the most dexterous archer of his time, and delighted in chasing the *gour*, or wild ass; on which account he was surnamed *Baharam Gour*. The original music of Iran having been much neglected, he caused to be brought from Hindustan several thousand minstrels, whose descendants are the present musicians of Persia, according to some writers. He is said to have visited the Indian emperor in disguise, and to have espoused his daughter. Nizami's celebrated poem, the *Hefi Peigur*, is founded on the adven-

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tures of *Baharam Gour*, who, if we may believe tradition, erected seven villas of different colours, for the residence of as many beautiful princesses, each of whom he visited in turn. Ferdusi describes him as a zealous worshipper of fire, according to the laws of Zoroaster.

"*Perestendeh âtesh-e-zerdehesht*—"

And Tabari assures us that he received tribute from the princes of the East. At length, when he had reigned twenty-three years, having fallen into a pit whilst engaged in the chace, he could not be found, although his mother spent several years in seeking for his body. This accident happened in the thirtieth year of the Roman emperor Theodosius the younger.

XV. *Yezdejerd* the second, the son of Baharam, was surnamed *Sipah-dost*, or the *Soldier's Friend*. He obliged the Greeks and other nations to pay tribute, and is much famed for his bravery and wisdom. To his second son, Hormuzd, he bequeathed the crown, in preference to *Firouz* the elder, and died, after reigning eighteen years.

XVI. *Hormuzd*, or *Hormuz* the third, succeeded his father; and although some historians describe him as cruel and profligate, he is styled by others *Firzaneh*, or the *Sage*. After a reign of one year, he was dethroned by his brother,

XVII. *Firouz*, the eldest son of *Yezdejerd*. He is placed, by some, in the year 448; by others, in 459. The true name of this monarch (for the Arabians change the Persian *P* into F) was *Pirouz*, according to Tabari, the *Perazes* of Agathius, Procopius, and the other Greek historians. During seven years of his reign, Persia was afflicted by a drought, and consequent famine; but the wise measures and un-

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bounded generosity of this king alleviated the distresses of his subjects, and one person only is said to have perished of hunger. Tabari and Ferdusi describe, at considerable length, the wars of Firouz with *Khoshnuvaz*, king of the *Hayatelians* or *Indo-Scythians*. This prince had assisted in dethroning Hormuz, and placing Firouz on the throne; yet the Persian monarch formed some pretext for invading his dominions; and was at last slain by a stratagem, after reigning twenty-six or twenty-seven years.

XVIII. *Palash*, whom Procopius calls *Blases*, Cedrenus *Balbus*, and Agathias *Valens*, succeeded his father Firouz, and reigned, according to Tabari, four years, or, according to the *Leb-al-towarikh*, five.

XIX. *Kobad*, whom the Greeks call Cavades and Cabades, had fled, during the reign of his brother Palash, into Transoxania. On his way he became enamoured of a young damsel at Nishapour, by whom he had a son, illustrious, afterwards, under the name of *Mushirvan*. When Palash left the throne vacant, Kobad returned from exile, and was declared king. In the tenth year of his reign, a man of Istakhar, named *Mazdak*, announced himself as a prophet, and introduced the doctrine of perfect equality among men, with the community of possessions, and even of wives; a doctrine which so delighted the poor and the profligate, that the preacher was soon followed by a multitude of disciples. The king himself is said to have favoured Mazdak; but the nobles and learned men of his court, disgusted by the licentiousness and disorder which he had occasioned, drove Kobad from his capital; and it was in this flight, according to some,

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that he espoused the mother of Nushirvan. In the absence of Kobad, the reins of government were held by his brother *Jamasp*, who resigned them to him after some time. This king waged war with the Roman emperor Justinian, and reigned forty-three years.

XX. *Nushirvan*, or *Anushrevan*, the son of Kobad, began to reign about the year of Christ 530. His proper name is said to have been *Kesra*, or *Kesri*, from which our writers have formed *Cosroes*; and all the succeeding princes of this dynasty have been called *Kesrie*: but some have applied this title to all the Sassanian kings. Nushirvan is celebrated, by the eastern historians, for his bravery, his generosity, and, above all, for his inflexible justice, by which he acquired the glorious epithet of *Adel*, or, *the Just*, bestowed on him by Mohammed, who was born during his reign. But this seems only an Arabic translation of that which, according to Tabari, he assumed on his own coins: "*The King of Kings, the Just King, Anushrevan.*" One of the first actions of this monarch was the extirpation of Mazdak's followers; eighty thousand (or, as some say, an hundred thousand) of whom were slain in one day, by his command, whilst their leader was flayed alive. The king of Tartary, having invaded Persia, was defeated by *Hormuz*, the son of Nushirvan, who soon after waged a successful war with the Roman emperors, Justinian and Tiberius, although Belisarius sometimes checked him in the career of victory. *Nushzad*, another son of Nushirvan, by a Christian wife, who had educated him in her own religion, refused to worship fire, revolted from his father, and was killed in battle. During the reign of

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Nushirvan, the game of chess, and the book of moral apologues, called *Kolila Demna*, were first introduced among the Persians from Hindustan. He erected a magnificent palace, of which the ruins called *Tank-i-Kesra* still remain, near the city of Madacin or Ctesiphon, his capital; and died after a reign of forty-eight years.

XXI. *Hormuzd, or Hormuz* the fourth, son of Nushirvan, by the assistance of *Baharam Chobin*, whom our historians call *Varamus*, obtained a victory over the Tartars, but ungratefully rewarded this gallant general, by sending him the dress and ornaments of a woman—which disgrace induced him to rebel and imprison his sovereign. *Khosru*, the son of Hormuz, having formed a party against Baharam, who had usurped the royal dignity, drove him into Tartary, where he died by poison. Hormuz was put to death, after a reign of twelve years, according to Ferdusi.

XXII. *Khosru*, surnamed *Parviz*, or *Aparviz*, (the victorious) ascended the throne of his father Hormuz about the year of Christ, 592. His reign, like that of his ancestor Baharam Gour, afforded subject to various romances. He is said to have married a daughter of the Greek emperor Maurice, but his favourite wife or mistress was *Shireen*, of whom a statue is said to be still visible in the mountain of Bisutoon, near which he had erected a villa for her summer residence. The celebrated Nizami, who flourished in the twelfth century of our æra, has made the loves of *Khosru* and *Shireen* the subject of a beautiful poem, consisting of above seven thousand couplets. Khosru was invited by Mohammed to embrace the religion of Islam, and the letter

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which he addressed to the Persian monarch is preserved by Tabari in the original Arabic. The words of its superscription were "*From Mohammed, the prophet of God, to Khosru, the son of Hormuz.*" Offended at seeing the name of an obscure Arab placed before his own, he tore the letter with indignation; and Mohammed uttered a revengeful prediction that the Persian empire should be rent in like manner. A few years evinced that he was not, in this respect at least, a false prophet. His chief musician, *Barbud*, is said to have composed thirty-one most fascinating airs, the names of which are recorded in some manuscripts; and when *Ebu Haukal* visited Persia, in the tenth century, they had not been forgotten. Khosru was engaged in war with the emperor Heraclius, and plundered Jerusalem. The gravest historians describe his treasures as beyond the comprehension of a modern European reader. The *fifteen thousand* females of exquisite beauty that graced the private apartments of his palaces, his *nine hundred and sixty* elephants, his golden throne, and hundred vaults filled with money and jewels, almost realize the splendid fictions of the *Arabian Nights*—but all those treasures could not insure domestic happiness. He was dethroned and murdered by his son *Shirouieh* in the year 626 or 628, having reigned after the death of Baharam Chobin thirty-eight years.

XXIII. *Shirouieh*, whom our historians called *Siroes*, made peace with the emperor Heraclius; attempted the chastity of Shireen, the beautiful widow of his father, at whose tomb she killed herself; and reigned seven months, according to Tabari and Ferdusi.

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XXIV. *Ardeshir* was an infant when his father Shirouieh died, and is said by some to have reigned five months only, by others eighteen months.

XXV. *Shahriar*, whom some call *Shahriran* or *Sharyezad*, usurped the throne. He was not, according to Tabari, of the royal blood, and after a reign of a few weeks, or, as some writers inform us, of two years, was assassinated, and succeeded by one *Kesra* or *Kesri*, a descendant of Nushirvan: but we shall follow the usual arrangement, and place next,

XXVI. *Pouran Dokht*, the sister of Shirouieh, and daughter of Khosru Parviz. She is called by the Arabian historians *Touran Dokht*, and celebrated as an amiable princess; but her reign of a few months was disturbed by domestic troubles and wars with the Mussulmans, who under the khalif *Omar* had invaded Persia.

XXVII. *Azermi Dokht*, another daughter of *Khosru Parviz* was placed on the throne, as one *Chashendeh*, a prince of the royal blood, was found incapable of governing. The beauty of this queen so infatuated one of her chief nobles, that he presumed to address her in amorous language, for which she caused him to be assassinated; and his son, in revenge, put her to a cruel death, after reigning six months.

XXVIII. *Ferokhzad* was declared king, as a descendant of *Khosru Parviz*. We read that the Persians sought every where for princes of the royal blood, and two or three are said to have filled the throne for a few days or hours: but all agree that

XXIX. *Yezdejerd*, the son of *Shahriar*, a son of *Khosru Parviz*, was the last monarch of this

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dynasty. He began to reign in the year of Christ 632; at which time commenced the *Yezdejerdean æra*, still observed by those who profess the religion of *Zeratusht* or Zoroaster. The reign of Yezdejerd, although it lasted twenty years, is little more than a detail of battles between the Persians and Arabs. These under *Saadwakas* having defeated the army of Yezdejerd at Cadesia, the unfortunate monarch retreated from one city to another, and, at length, was murdered near *Meru*, at the house of a miller, from whom he had sought shelter in the year 652. He left, according to some writers, one child; from whom, in the female line, descended the khalif *Yezid*. Although a few petty chiefs maintained their religion and authority for many years after the death of *Yezdejerd*, the empire of Persia, which the sons of *Sassan* had held four hundred and thirty years, was transferred, by this catastrophe, to the victorious Mussulmans.

The religion of Persia, whilst governed by the Sassanians, was that of *Zeratusht* or Zoroaster; for, although it is said that Alexander persecuted the magi, destroyed their temples, and burned their books, yet we cannot suppose that every copy of the *Zend* was delivered up at his command, or every spark of the sacred fire extinguished. A bigotted and superstitious people would find means of preserving considerable vestiges of their written law, and of their altars, among the recesses of mountains, and in obscure caverns, which their foreign conquerors, unacquainted with the country, could not easily discover. The original volumes of Zeratusht,

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which had been deposited at Istakhar, during the reign of Gushtasp, were found, according to some historians, in the time of Nushirvan; but it is more probable that *Ardeshir Babekan*, in reforming the abuses which religion had suffered under the Ashkanians, established from ancient manuscripts and traditions, the texts of several works ascribed to Zeratusht; and of these, the *Zendavesta*, now known to Europeans by the translation of *M. Anquetil du Perron*, exhibits, probably, the most authentic remains. The *Koran* of Mohammed does not appear to have speedily superseded the *Zendavesta*; for we find that, in three or four centuries after the Mussulman conquest, multitudes of Persians worshipped in their fire temples unmolested; and although many thousands perished by various persecutions, their descendants are still numerous, and zealously attached to the religion of their ancestors.

According to some accounts, the *Pahlavi* was spoken at the court of Nushirvan; and there is reason to believe that it was popular in some of the northern provinces of Persia for many centuries after Yezdejerd: but, according to other traditions, the *Pahlavi* yielded at the court of *Baharam Gour* to the polished *Deri*, that soft and easy dialect, in which the translated Chronicle of *Tabari* and the *Shahnameh* of *Ferdusi* were written in the ninth and tenth centuries of our æra; and which, although vitiated by the affectation of successive writers, and the introduction of Arabic and Turkish terms, continues to be at this day the proper language of Iran.

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THE PHŒNICIANS.

THE Phœnicians, who are universally allowed to have descended from Canaan, the grandson of Noah, occupied that tract of country which is situated between the thirty-fourth and thirty-sixth degrees of north latitude; being bounded on the north and east by Syria, on the south by Judea, and on the west by the Mediterranean. Sidon, the capital, was a maritime town of considerable extent, and provided with an excellent harbour; Tyre, commonly called the daughter of Sidon, stood also upon the sea, two hundred furlongs distant from the former, and was ornamented with many magnificent buildings; of which the temples consecrated to Jupiter, Hercules, and Astarte, were most worthy of admiration. The other principal cities were Aradus, Tripoli, Byblus, Sarepta, and Berytus.

Some vestiges of the splendour of this ancient land are still in existence. Modern travellers mention the ruins of Sidon as exhibiting many beautiful columns, and other fragments of marble; a double column of granite, consisting of one entire block, eighty feet long, has been noticed near the ruins of the metropolitan church at Tyre; and a little southward of the isle of Aradus are many antique curiosities.

The Phœnicians, being the descendants of Noah, must originally have been instructed in the worship of the true God, whom they probably addressed under the appellation of Baal, or

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Lord; but, having gradually degenerated to the deification of deceased mortals, they became immersed in idolatry and superstition. The principal objects of their mistaken adoration were Beelsamen, or the sun, whom they usually addressed with outstretched arms; Baal, whose altar was usually covered with burnt sacrifices, whilst the priests danced around it with the most violent gesticulations, and, cutting their flesh with knives and lancets, pretended to prophesy by inspiration; Astarte, to whom drink offerings were poured out as to the "queen of heaven," and whose temple at Aphac exhibited a scene of the most abandoned lewdness; Hercules, whose rites were performed with great solemnity, the priests offering incense in loose flowing garments, and the assistants being apparelled in Egyptian linen; Adonis, the favorite of Venus, whose untimely death was annually lamented by the Phœnician women with many extravagant ceremonies; and certain small statues, called Patæci, which, being venerated as the tutelar gods of sea-faring men, were always carried about in the prows of the Phœnician vessels.

With respect to arts, sciences, and manufactures, the Phœnicians seem to have possessed a very happy genius. They were from the earliest periods addicted to philosophical exercises of the mind, for Moschus, a Sidonian, explained the doctrine of atoms before the Trojan war; and Abomenus of Tyre is said to have puzzled the great Solomon by his subtle questions. The excellent sciences of arithmetic and astronomy were either invented or materially improved in this country, whence they flowed into Greece;

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and both Tyre and Sidon, in later ages, produced many eminent philosophers, among whom we may enumerate Boethus, Antipater, Diodatus, and Apollonius. Their glass, purple, and fine linen were the products of their own country and invention; their extraordinary skill in architecture induced Solomon to request their assistance in the erection of his magnificent temple; and their fame for taste, design, and execution, was such, that whatever was remarkably elegant in vessels, trinkets, or apparel, was distinguished, by adjacent nations, with the epithet of Sidonian. As merchants, they may be said to have engrossed the commerce of all the western hemisphere; as navigators, they were unparalleled for experience, skill, and intrepidity; and as planters of colonies, they used such astonishing exertions as almost surpass belief, when we consider that their native habitation was little more than a slip of ground between Mount Libanus and the sea. To the number of dyers established in the city of Tyre an ancient author attributes the dissoluteness of the place; whence it may be perceived that they were a rich and numerous body of people, vain and debauched, proud and extravagant. The fish there sought after, afforded the Tyrian purple, and consequently tended to enrich the inhabitants; but this fish is now either lost or unknown to the present natives. The Phœnician language was a dialect of the Hebrew, like that of the ancient Canaanites, and their letters or characters bore a strict resemblance to those of the Samaritans.

Phœnice was divided into several small kingdoms, as appears both from sacred and profane

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history; for, beside the kings of Sidon and Tyre, mentioned in Holy Writ, the king of Byblus, the king of Beryus, and other Phœnician monarchs, are noticed by authors of established credit. The most considerable, however, of these sovereigns, whose dominions were confined within the narrow limits of one city and its environs, were those of Sidon, Tyre, and Arad: the transactions of their reigns and their respective successions will therefore naturally occupy the remainder of this history.

Sidon, the eldest son of Canaan, is said, by Josephus, to have founded the city which bore his name; but the actions of his life, and the length of his reign, are alike unknown. Neither are there any authentic records concerning his successors, for, notwithstanding the Sidonians are occasionally mentioned in the books of Moses, Joshua, and the Judges, no particular notice is taken of their kings, till the prophet Jeremiah adverts to an embassy sent from the king of Sidon to Zedekiah, with propositions of an alliance against Nebuchadnezzar. B. C. 598.

The next Sidonian monarch mentioned in history is Tetramnestus, who sent three hundred galleys to the assistance of Xerxes in his expedition against Greece; and, according to Herodotus, acted as a chief commander in the Persian army. B. C. 481.

In the reign of Tennes, the Phœnicians, being exasperated by the tyrannical conduct of their Persian governors, entered into a confederacy with Nectanebis, king of Egypt, and, by an universal rising, attempted the recovery of their ancient liberties. Nectanebis, having received intelligence, in the mean time, that Darius Ochus

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was preparing to invade his dominions, sent a reinforcement of four thousand Greek mercenaries, under the command of Mentor the Rhodian to assist the rebels; hoping, by that method, to secure Egypt, and keep the war at a distance. These auxiliaries, together with the Sidonians, soon routed the governors of Syria and Cilicia, who had been sent to crush the revolt, and with little difficulty, chased the Persians entirely out of Phœnice. But when Mentor was apprised that the Persian monarch was advancing at the head of thirty thousand horse, and three hundred thousand foot, for the express purpose of taking vengeance on the Sidonians, he shamefully eluded the danger, by offering to put Ochus in possession of Sidon, and found means to lead Tennes into the same treason. Accordingly, whilst the unsuspecting Sidonians were preparing for a vigorous defence, their city being amply furnished with arms and provisions, garrisoned with a body of well-disciplined men, and guarded by a fleet of a hundred large galleys, Tennes marched out with a body of five hundred men, and a hundred of the chief citizens, to the enemy's camp, and delivered them up to Ochus, who immediately sentenced the citizens to death, as authors of the rebellion. The treachery of their king, together with the cruelty of Ochus, struck such terror into the Sidonians, that five hundred other citizens of distinction, coming out with olive branches in their hands, threw themselves at the Persian's feet, and earnestly implored his mercy; but, instead of hearkening to their petition, he caused them to be massacred on the spot, and then marched, with Tennes, toward the city, which

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was surrendered without delay, by the perfidious Mentor and his mercenaries. The Sidonians, having purposely destroyed their fleet, to preclude the desertion of their countrymen during the siege, and now perceiving that the enemy was admitted within their walls, shut themselves up with their wives and children, and, setting fire to their houses, perished to the number of forty thousand, with all their valuable effects. Neither did Tennes meet with a better fate than that of his unhappy subjects, for Ochus, perceiving he could do him no farther service, and secretly detesting his treachery, commanded his throat to be cut, that he might not survive the ruin of his country. The threatening predictions of Isaiah, Jeremiah, Ezekiel, and Zachariah, respecting the destruction of Sidon, being thus awfully accomplished, and all the other cities of Phœnice terrified into voluntary submission, Ochus withdrew his army, in order to expedite the purposed reduction of Egypt.

Such of the Sidonians as were at this time absent from their country, rebuilt the ruined city on their return, and elected one Strato to fill the throne; but, ever after, bore an unconquerable aversion to the Persian name. This implacable enmity induced them, a few years after their calamity, to submit, without repugnance, to Alexander the Great, eagerly embracing that opportunity of shaking off a heavy and detestable yoke. Strato seems to have objected to this measure, for Alexander is said to have deprived him of the crown, because his submission was rather compulsory than of his own accord. Theopompus, speaking of this prince,

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B. C. 333. describes him as a licentious character, who, in order to assemble his female subjects, and have an opportunity of selecting the most beautiful for his own pleasure, instituted public sports, consisting chiefly of singing and dancing; wherein such as excelled their companions were munificently rewarded. He is said to have died a violent death, but the particulars of that circumstance have not been transmitted to posterity. St. Jerome relates of one Strato, king of Sidon, that, having joined the king of Egypt against the Persians, and being in imminent danger of falling into the enemy's power, he determined to elude the dreaded calamity by an act of suicide; but, fainting in the execution of his design, his wife snatched the sword out of his hand, and stabbed him to the heart, and then murdered herself, without evincing the least dread or irresolution. This anecdote, however, cannot possibly apply to a man who was stripped of the regal dignity for adhering to the Persian interest.

Strato being deposed by the Macedonian conqueror, Hephæstion was authorized to bestow the Sidonian crown upon any individual whom he should deem worthy of so important a trust. Hereupon he nominated one of the chief citizens (in whose house he was then entertained) to the regal dignity; but his proffered gift was modestly refused, the citizen affirming that he had no title to it, as not being of the royal family. Hephæstion was greatly surprised at the conduct of his host, but finding him resolved to decline his offer, he requested that he would, at least, name some one of the royal line who might

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accept it. The disinterested citizen immediately named Ballonymus, a man of unblemished reputation, but so indigent, that he was compelled to maintain himself by his own labour. Upon the first intimation of this man's condition and deserts, Hephæstion dispatched a messenger to acquaint him with his elevation, and to array him in the royal robes. The messenger found him clothed with rags, and working in a garden as a common labourer; but, on his announcing the unexpected change which had taken place in the affairs of government, Ballonymus accepted the new dignity without hesitation, and acted so consistent with his new character, that Hephæstion received him in the city with every token of respect, and the populace expressed their approbation of his election by loud and repeated acclamations. Of his subsequent actions nothing satisfactory is related, except that he embraced every opportunity of evincing his gratitude and affection toward the Macedonians, who raised him to the throne.

B. C. 1056. Of the kings of Tyre no mention is made till the time of Abibal, who was contemporary with David, and is supposed to have joined with the neighbouring nations against him, since the Jewish monarch numbers the inhabitants of Tyre with his enemies; but with respect to the actions of this prince, or the length of his reign, nothing satisfactory can be said.

Hiram, his son and successor, maintained an amicable correspondence with king David; and, at the request of Solomon, sent an abundance of materials to Jerusalem for the erection of the temple, together with many of his most skil-

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ful artificers. He also furnished him with builders and shipwrights, to fit out a new fleet, and commissioned his most expert pilots to conduct the Israelitish vessels to the land of Ophir. For these, and many other acts of kindness, Solomon sent him annually a present of twenty thousand measures of wheat, and an equal quantity of fine oil. Dius affirms, that a mutual love of wisdom occasioned that warmth of friendship which existed between Solomon and Hiram; that they interchanged certain enigmas to be explained on condition that he whose ability proved inadequate to the solution should incur a forfeiture; and that the latter, finding the question too abstruse, paid the penalty. But a Tyrian, called Abdemonus, resolved the riddle, and proposed new questions to Solomon, upon the penalty of paying so much to Hiram, if he did not give a satisfactory answer.

During this reign the kingdom of Tyre was in a very flourishing condition. Several cities in the eastern part were repaired and improved; the capital was, by the help of a dam, joined with an island that contained the temple of the Olympian Jupiter; two magnificent structures were raised, one in honour of Hercules, and the other of Astarte; and the temples of other gods were endowed to a considerable amount. The pacific disposition of the prince produced the happiest effects on a commercial people, and, after a happy reign of thirty-four years, he sank to the tomb, in full possession of the public esteem.

B. C. 1012. On the demise of Hiram, the crown devolved on his son Baleazar, and was afterward successively worn by Abdas-

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tartus, Astartus, Astarimus, Phelles, Ithobal, Badezor and Mettinus; but as nothing worthy of notice occurred during these reigns, we shall hasten to that of Pygmalion, which introduces the flight of Elisa or Dido, the celebrated Carthage.

Pygmalion, having conceived an unconquerable desire of converting the immense riches of his uncle and brother-in-law Sichæus to his own use, invited him one day to share the pleasures of the chace; and, whilst their attendants were engaged in the pursuit of a wild boar, ran him through the body with a spear; then, throwing him down a precipice, affirmed that he had perished by an unfortunate fall. The king's design, however, was frustrated by the admirable prudence of his sister, who, having formed the design of escaping from his tyranny, concealed her resentment under the most artful dissimulation, and requested him to furnish her with men and ships to convey her effects to Charta, a small city between Tyre and Sidon, whither she pretended to retire, in order to live with her brother Barca. Pygmalion, looking upon this as a fair opportunity of seizing those treasures which Sichæus had formerly concealed under ground, readily granted her petition; but Elisa had no sooner embarked all her property, than her brother, and several senators, who had engaged to assist her in her real design, set sail for Cyprus, whence they carried off a great number of young women, and then steered their course to Africa, where they landed, and laid the foundation of Carthage, a city which afterward became so powerful, both by sea and land, as to contend with Rome for the empire of the world. The

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Tyrian monarch, seeing himself thus deluded by a woman, and the vast riches which he had deemed his own suddenly snatched from his hands by such a cunning device, ordered a fleet to be fitted out with all possible expedition, in order to pursue the fugitives; but the tears of his mother, and the threatening predictions of an oracle, prevented his intended revenge. The same Pygmalion is said to have built the city of Carpasia, on the isle of Cyprus; and to have ornamented the temple of Hercules, in the island of Gades, with a golden olive-tree of exquisite workmanship, the berries of which were of emerald, and bore a striking resemblance to the natural fruit.

B. C. 717. Elulæus, the next king of Tyre mentioned in history, was engaged in a war with Shalmaneser, king of Assyria, who ordered a fleet of sixty sail to be equipped against him; but the Tyrians, with only twelve vessels, dispersed this armament, and took five hundred prisoners. Shalmaneser then caused his army to block up the city; ordering them to stop the aqueducts, and cut off all the conveyances of water. However the Tyrians, by digging wells within their city, and encouraging each other in their gallant resolutions, held out for the space of five years; at the end of which the death of Shalmaneser called the Assyrian army from the siege.

B. C. 585. Ithobal the second was contemporary with Nebuchadnezzar, and is spoken of in Holy Writ as a proud, arrogant, and assuming prince, who affected a knowledge of all secrets, and even ranked himself among the gods. Such was the power of the Tyrians in

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this reign, that Nebuchadnezzar was employed thirteen years in besieging their capital. At length, however, he made himself master of the place, and finding it almost evacuated, caused all the buildings to be rased to the ground.

As it is sufficiently plain from Scripture that the city of Tyre was thus completely destroyed, and as, on the other hand, the Phœnician historians assert that Ithobal was succeeded by Baal, and Baal by several temporary magistrates, it is supposed that the Tyrians retreated to an island about half a mile distant from the shore, where they built a new city, whilst Nebuchadnezzar was making preparations for his final assault; and that, after the destruction of the old town, they made voluntary submissions to the Babylonian, who appointed Baal to be his viceroy, and afterward changed the royal dignity into that of temporary magistrates, called suffetes or judges.

On the demise of Baal the city was successively governed, in the new capacity, by Ecnibal, Chelbes, Abbar, Mytgonus, and Gerastus; but, at the expiration of seven years, the royal dignity was restored in the person of Balator. His successors, however, were entirely dependent on the Assyrians, for the space of seventy years, which being expired, they recovered their liberty, according to the prophecy of Isaiah, and rendered the Persians some important services in their naval expeditions.

The next remarkable occurrence in the history of this country is the accession of Strato, thus related by Justin. The Tyrian slaves, having entered into a confederacy, massacred their masters at midnight, espoused their mistresses, and put all others to the sword who

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were not of their own race, determined to elect a king out of their own body; and unanimously agreed that he should be raised to the supreme dignity who, the next morning, should first perceive the rising sun. In the mean time, Strato's slave, whose fidelity had saved his master from the common slaughter, received instruction to turn himself, at the appointed time, to the *west*, and keep his eyes fixed on the top of the highest tower in the city. His observance of this injunction excited the ridicule of his companions; but whilst they were gazing with anxious expectation toward the east, he showed them the lofty structures illumined with the solar rays. Their ridicule being now converted into admiration, they eagerly pressed him to name the person to whom he was indebted for so admirable a contrivance, which they could not possibly ascribe to any individual of his condition. He at first refused to gratify their curiosity; but, on receiving a solemn promise of impunity for himself and the person he should name, he confessed that the humane treatment he had received during his servitude, induced him to save both his master and his son from the general massacre; and that his singular mode of watching for the sun resulted from Strato's direction. Upon this confession the slave was freely pardoned; and his master, being considered an object of divine favour, was immediately placed on the throne.

B. C. 332. In the reign of Azelmic happened the memorable siege of Tyre by Alexander the Great, in which all the arts of war were practised on each side with various success for the space of seven months. At length, however, after sustaining the most dreadful ac-

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cidents from the missile weapons, triple-forked hooks, massy balls of red-hot iron, and showers of burning sand thrown from the engines of the besieged; after twice erecting a mole to connect the continent with the island on which the city stood; and twice battering down the lofty walls, the Macedonian conqueror effected his design, and fully executed the awful sentence which God had pronounced, by his prophets, against the inhabitants. Eight thousand citizens were put to the sword, two thousand were crucified, and near thirty thousand sold for slaves upon this occasion. Azelmic, with some of his relations, returning home from a naval expedition, took sanctuary in the temple of Hercules, and obtained permission to reascend the throne; when Alexander, having totally destroyed the place, planted a new colony in its stead, and led his army to Egypt, in quest of farther conquests.

B. C. 333. Arad appears to have been governed by kings, as well as Sidon and Tyre, but only three of them are mentioned in history; viz. Arbal, his successor Narbal, who served under Xerxes in the invasion of Greece, and Gerostratus, who assisted Darius Codomannus; till, hearing that his son Strato had put a golden crown on the head of Alexander, and delivered up to him the cities of Aradus, Marathus, and Mariamne, he deemed it advisable to provide for his own safety by a voluntary submission to the power of the Macedonian hero.

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ANCIENT SYRIANS.

THE ancient Syrians, who were partly descended from Ham, and partly from Shem, the sons of Noah, occupied a fertile tract of country, which lay between mount Taurus on the north, the Euphrates on the east, Arabia Deserta, Palestine, and Phœnice on the south, and the Mediterranean on the west, extending from the thirty-fourth to the thirty-eighth degree of north latitude. It appears to have been anciently parcelled out into several petty kingdoms; but, in later ages, it was divided into four principal states, viz. Zobah, Damascus, Hamath, and Geshur, each of which was governed by its respective kings.

Nothing satisfactory has been recorded of the civil concerns of this people; but it is certain that they were respectable for their learning and arts; and that the spoils, tribute, and commerce of surrounding nations enabled them to rise to a great pitch of splendor and magnificence. Their government was probably monarchical from the earliest periods; and their religion soon degenerated from that of their progenitors into gross idolatry. Rimmon, an ancient idol of great repute, whose temple stood at Damascus, Adad, the representative of Benhadad* the second, and several others of the same stamp are supposed to have flourished till the conquest of

* This prince was deified, by the Syrians, under the name of Adad.

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Syria by Tiglath Pileser, when the religion of the country either underwent a change, or received many additions from the new inhabitants. What other alterations it suffered under its successive possessors, the Babylonians, the Persians, the Seleucidæ, and the Romans, is now impossible to determine; but, in the second century of the Christian æra an accurate account of its rites and ceremonies was published by Lucian, to whom we are indebted for the following particulars.

At Hierapolis, in the province of Cyrrhestica, stood a magnificent temple, dedicated to the great Syrian goddess, containing many golden statues, a celebrated oracle, and a variety of sacred animals, such as oxen, horses, lions, bears, &c. The whole edifice, and particularly the roof, glittered with gold; the donations sent thither from the surrounding nations composed a treasure of inestimable value; and the air was so strongly perfumed with aromatic odours, that the garments of the worshippers retained their fragrancy for a considerable time. Upwards of three hundred priests, apparelled in white habits, attended the sacrifices; consecrated orders of minstrels accompanied the solemnities with the sound of various instruments; and galli or eunuch priests, and frantic women performed their allotted parts in the celebration of public worship. The high priest wore a purple garment and golden mitre, and was annually elected to the sacerdotal dignity. There were also other persons appointed to instruct pilgrims in the rules and customs of the city; and these were called masters, or instructors.

Exclusive of the daily sacrifices, the Syrians

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made an extraordinary offering every spring; for, cutting down some large trees in the court of the temple, they decorated them with goats, sheep, birds, rich vestments, and vessels of gold and silver, which were all consumed by fire, whilst the priests walked round them with the sacred images. This sacrifice was always attended by a great concourse of people, every one bringing images with him made in resemblance of those in the temple. Private sacrifices were appointed for the commencement of a pilgrimage; and, at a festival called the "Great Burning," numerous offerings were made to the gods, while the priests stood round the temple, some mangling their bodies, some shouting, and some playing on musical instruments, whilst others sang aloud and prophesied.

Twice a year, certain infatuated devotees climbed up to the top of high columns, and remained there seven days, being supplied with provisions by means of a chain, which they drew up at pleasure. During this space of time, they pretended to hold an immediate intercourse with the great goddess, and told the populace that these ceremonies were practised in memory of Deucalion's flood, when men fled for refuge to the tops of trees and mountains. At another of their festivals their gods paid a visit to a certain lake near the temple, where sacred fishes were kept, and a stone altar, which stood in the centre, was continually smoking with incense. Upon this occasion, a most singular farce was acted, between the great goddess Juno and her consort Jupiter, he offering to go down first, and she exerting herself to overrule his inclination, lest her favourite fishes should die beneath the efful-

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gence of his glory. Twice a year, also, all the inhabitants of Syria went to the sea side, and practised certain extraordinary ceremonies, in obedience to a pretended command of Deucalion; then returning with vessels full of water, they first presented themselves before a sacred person, called Alectryo, whose province it was to examine their burdens, and afterward emptied them out at a part of the temple where the priests showed a cleft which, according to their faith, swallowed up the waters at the deluge.

Plutarch observes, that the Syrians of his time were an effeminate race, and remarkable for hiding themselves from the light of the sun in caves, or other subterraneous places, on the decease of their relatives. An effeminate disposition is also said to be a characteristic of the Syrians at the present day.

It appears extremely probable that the ancient Syrians had ships on the Mediterranean as soon as any of their neighbours, and traded with the eastern regions upon the Euphrates at a very early period, for their country abounded with valuable commodities, fit for exportation; and they are commonly supposed to have first imported the products of Persia and India into the western parts of Asia.

Their language, which is pretended to have been the mother of all the oriental dialects, became a distinct tongue so early as the time of the patriarch Jacob. It was spoken not only in Syria, but also in Mesopotamia, Chaldea, and Assyria; and, after the Babylonish captivity, it was introduced into Palestine. Modern authors observe, that the Syriac is an easy and elegant, though not a very copious tongue, and has a

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great number of Greek words, which were incorporated with it during the reigns of the Seleucidæ.

B. C. 1044. The only kings of Zobah noticed in history, are Rehob, under whom the petty states are supposed to have coalesced in the time of Saul; and Hadadezer, a great and ambitious prince, remarkable for his unsuccessful wars with king David. Having lost one thousand chariots, seven thousand horse, and twenty thousand foot, in his first battle with the royal Israelite, he applied for succours to Damascus, and obtained a powerful reinforcement; but he was again defeated, with the loss of twenty-two thousand men; his two cities, Betah and Berothai, were pillaged by the victorious enemy; his golden shields were taken from the treasury; and his territories greatly contracted. At the same time, Rezon, afterward king of Damascus, abandoned him to his adverse fortune, and employed the troops in pursuit of his own ambitious projects. Notwithstanding this situation of his affairs, Hadadezer furnished the king of Ammon with twenty thousand men against Israel; but they, with other auxiliaries, were put to a shameful flight by Joab, one of David's commanders. He then called in all the petty princes from beyond the Euphrates, and assembled a numerous army, in the hope of retrieving his recent losses; but all his preparations were attended with ill success, and the war terminated in the total defeat of his forces, and the destruction of his kingdom.

The strength of Zobah being thus totally crushed, Rezon seized on Damascus, which he erected into a kingdom, and proved an invete-

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rate enemy to Solomon. Of his immediate successors, Hezion and Tabrimon, nothing worthy of notice is recorded; but, on the accession of Benhadad, ambassadors arrived in Syria, from Asa, king of Judah, with proposals of an alliance against Baasha, king of Israel, and a war ensued, in which the Israelites lost Ijon, Dan, Abel-beth-Maachah, Cinneroth, and the land of Naphtali.

B. C. 901. Benhadad the second had scarcely ascended the throne before he resolved to prosecute the war against Israel, and, having assembled thirty-two princes, with an incredible number of infantry, cavalry, and charioteers, marched against Samaria. Here he summoned Ahab, the king, to acknowledge himself his vassal, and deliver up to him all his treasures, together with his wives and children. To this message the pusillanimous Israelite returned a very submissive answer; but, on Benhadad's affirming that he should soon send some of his officers to rifle the palace and city, Ahab and his elders refused to acquiesce, and the Syrians prepared to carry the place by assault. However, whilst the troops were busied in various employments, and Benhadad was carousing in his tent, Ahab, with a select company of one hundred and thirty-two young men, sallied out of the gates, and fell upon the besiegers with such irresistible fury, that they immediately took to flight, without considering either the strength or number of their enemies. Benhadad himself mounted his horse, and retreated with precipitation, whilst many of his followers were overtaken and cut in pieces.

The Syrians were overwhelmed with confusion

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at this shameful disaster, and eagerly sought for a palliation of their disgrace, some of them pretending that their miscarriage resulted from the incapacity of the auxiliary kings, and others attributing it to the interference of the "gods of the hills," who always espoused the cause of Israel. Finally, they advised their monarch to levy another army, equal, in numbers, to the other, and to hazard a battle on even ground, where the gods of his own country would prevail.

B. C. 900. In compliance with this advice, Benhadad recruited his shattered forces, and marched to Aphek, where he encamped in a plain, that he might be under the protection of his own gods. Seven days the adverse armies surveyed each other in silence; but, at the expiration of that time, a battle was fought, in which, a hundred thousand Syrians were put to the sword, twenty-seven thousand were crushed to death by the walls of Aphek, which fell on them as they were retreating; and Benhadad was reduced to such extremities, that his chief officers deemed it expedient to soften the conqueror's resentment, by appearing before him with sackcloth on their loins, and ropes about their necks. Ahab, however, was so transported with joy, on account of his victory, that he called Benhadad his brother, took him into his chariot, and (on the Syrian's offering to restore all that his father had wrested from Israel) permitted him to return to his kingdom without paying any ransom.

Benhadad had no sooner regained his liberty than he refused to fulfil his promise relative to the restoration of Ramoth-Gilead; upon which

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Ahab formed an alliance with Jehoshaphat, king of Judah, and prepared to terminate the dispute by his sword. On the arrival of the confederate kings at Ramoth-Gilead, Ahab took the precaution to disguise himself under the apprehension that his enemy would mark him out for destruction. Nor was his supposition ill founded, for Benhadad had strictly commanded his thirty-two captains, who had the command of the chariots, to direct their arms entirely against the king of Israel. This order had nearly proved fatal to Jehoshaphat, who, being apparalled in his royal robes, was closely pursued, and would certainly have perished, had not the enemy perceived their mistake. But Ahab's disguise could not avert the impending danger; for, a Syrian archer having drawn his bow at a venture, smote him between the joints of his armour; upon which he ordered his charioteer to drive him from the field of battle, and died the same evening. The conflict between the armies was sanguinary and obstinate; and, when night compelled them to sound a retreat, each side drew off with equal loss and doubtful victory.

Shortly after this engagement Benhadad began to practise some private treachery against Jehoram, king of Israel; but finding all his measures disconcerted, and dreading the effects of Elisha's extraordinary foresight, he sent a strong party to Dathan, in order to seize that prophet. The messengers arrived at Dathan in the night, and next morning were smitten with blindness, and led by Elisha into the city of Samaria, where their eyes were opened, that they might perceive their situation. However, instead of being made prisoners, they received such generous treatment

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that Benhadad, on their return, consented to put a stop to the ravages of war.

The blessings of peace were however of no long duration, for Benhadad led his troops the third time against Samaria, and reduced the inhabitants to the most pitiable extremities. But when he was on the point of taking it, his army were so terribly alarmed in the night by a noise like that of a numerous host rushing upon them, that they hastily raised the siege, and left their camp for a spoil to the Israelites, as has been already* noticed in narrating the history of that people.

Benhadad, being now considerably advanced in years, and dispirited by frequent misfortunes, was confined, by indisposition, to his chamber. Being informed that Elisha intended to visit Damascus, he desired Hazael, one of his attendants, to load forty camels with the choicest productions of the country, and hasten to consult the prophet concerning the event of his illness. Accordingly Hazael set out on his journey, and acquitted himself faithfully of his commission. The prophet readily answered respecting Benhadad that his sickness was not dangerous, but he should surely die. Having thus expressed himself, he fixed his eyes intently upon Hazael, and burst into a flood of tears: the Syrian, astonished at this emotion, and requesting to know the cause of it, was told that he should hereafter be a merciless persecutor of the Israelites; that he should slay their young men with the sword, dash their helpless little ones against the stones, rip up their pregnant women, and reduce their strong holds to ashes. Hazael professed to be ignorant of

* Vide vol. ii, page 158.

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the prophet's meaning, and urged the impossibility of such outrages being committed by a person of his condition; but, on Elisha's assuring him he should ascend the throne of Syria, he returned to his master, and, after flattering him with hopes of recovery, stifled him with a thick cloth dipped in water. Thus terminated the reign of Benhadad, who, in his life time, embellished Damascus with many magnificent structures, and, after his death, was honoured with divine worship.

B. C. 884. Hazael, having obtained the crown by the murder of his benefactor, applied himself sedulously to the cares of government, and seems to have reigned very peaceably till Joram, king of Israel, and Ahaziah, king of Judah, provoked his resentment by a mutual attack on Ramoth Gilead. In this attempt they were attended with success; but Hazael made himself ample amends, by invading both their kingdoms, and overwhelming them with the most dreadful calamities, according to Elisha's prediction.

B. C. 836. In the commencement of the reign of his son, Benhadad the third, the Syrians suffered three successive defeats from Jehoash the son of Jehoahaz, and lost all the territories which they had taken from Israel under Benhadad.

B. C. 742. Rezin, their last king, entered into a confederacy with Pekah, king of Israel, with a design to dethrone Ahaz, king of Judah, and transfer his crown to a man called Tabeal. With this intent the royal allies besieged Jerusalem, but were obliged to withdraw their forces. Rezin, however, marched into Edom,

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and, having reduced Elath on the Red Sea, planted a colony, which subsisted for a considerable time after the subversion of his kingdom.

B. C. 741. In the next year Rezin and Pekah renewed hostilities against Ahaz, and, having invaded his territories in three parts at once, enriched themselves with considerable plunder; but Ahaz, having purchased the assistance of Tiglath Pileser, king of Assyria, was soon revenged on his Syrian enemy, for Tiglath-Pileser immediately entered Damascus at the head of a formidable army; slew Rezin with the sword; and carried away all his subjects into captivity: thus fulfilling the sacred prediction, "The kingdom shall cease from Damascus, and the remnant of Syria. I will send a fire into the house of Hazael which shall devour the palaces of Benhadad. I will cut off him that holdeth the sceptre from the house of Eden; and the people of Syria shall go into captivity, saith the Lord."

Of the kings of Hamath but little can be said either with respect to their establishment or continuance. Toi, their first king, noticed by historians, was engaged in an unequal war with Hadadezer of Zobah, the foundation of which seems to have been his refusal to submit to the power of that ambitious prince. On the defeat of Hadadezer by king David, Toi sent a costly present, consisting of golden, silver, and brazen vessels, to the conqueror, to congratulate him on his successes, and tender his voluntary allegiance. His successor seems to have lived on terms of amity with the Israelites till the foundation of the kingdom of Damascus. From that time Hamath was subject to the kings of Damascus; and,

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though it probably revived a little when the Damascenes were carried into captivity, it was eventually involved in a similar fate: the Hamathites being afterward conquered and transplanted by Sennacherib and Esar Haddon, kings of Assyria.

The kings of Geshur were but petty princes, more considerable for the alliance which David made with their family than for their extent of territory. They are supposed to have been one of the royal families which, at a very early period, divided the whole country of Syria among them, but none of their names are recorded except Ammihud and his son Talmai, the latter of whom gave his daughter Maacha in marriage to king David, and sheltered her son Absalom three years when he fled his country for the murder of his brother Ammon. It appears that the inhabitants of Geshur bore the Damascene yoke till the invasion of the Assyrians, and that they were afterwards transplanted, by the conquerors, into other nations.

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SELEUCIDÆ, IN SYRIA.

SELEUCUS, the founder of the Syro-Macedonian empire,* appears to have been employed from his earliest youth in the service of Alexander the Great. He acquired such reputation, by his prudence and bravery, in the army, that, on the death of his benefactor, he was placed at the head of the cavalry of the allies; and thence raised to the government of Babylon.

The same spirit of ambition which caused the other captains of Alexander to grasp at the honours of royalty in their respective allotments, induced Seleucus to betray his trust, and conceive the design of erecting a new monarchy. Accordingly, having abandoned his province on account of a misunderstanding with Antigonus, he took refuge with Ptolemy, governor of Egypt, and engaged him, together with Lysimachus and Cassander, in a league against the object of his resentment. Antigonus, being apprised of this treaty, made formidable preparations for war, and soon reduced the provinces of Syria and Phœnicia; but the defeat of his son, Demetrius, at Gaza, brought them again into the hands of Ptolemy, and enabled him to assist Seleucus with an army which soon put him in possession of the city and fortress of Babylon. Upon the first intelligence of this event, Nicanor, governor of Media, marched against Seleucus at the head of ten thousand foot and seven thousand

* Under this empire Syria was divided into three parts, viz. Syria Proper, Cœle Syria, or the Hollow Syria, and Syria Palestina.

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horse; but his army being surprised by night, in a disadvantageous post, he was compelled to seek his own safety in a precipitate flight, while such of his soldiers as escaped the slaughter voluntarily enlisted beneath the banners of Seleucus, and enabled him to pursue his conquests.

Antigonus, alarmed at these proceedings, sent Demetrius with a powerful army to expel his enemy from Babylon, which he was accordingly compelled to abandon, but the acts of rapine and violence committed by the soldiery soon roused the resentment of the inhabitants, and induced them to assist Seleucus in the recovery of their city.

B. C. 312. Having driven out the adverse troops, recovered the castle, and firmly established his authority among the Babylonians, Seleucus led his victorious adherents to Media, Persia, Bactria, and Hyrcania, subjecting to his new empire these and all the other provinces, formerly conquered by Alexander, on this side the Indus. In the mean time Antigonus and Demetrius having assumed the regal title, he followed their example, and caused himself to be proclaimed "king of Babylon and Media." Soon afterward he projected the invasion of India, and actually crossed the river Indus, but the necessity of forming a new alliance against Antigonus induced him to renounce his pretensions, and conclude a treaty of peace with Sandrocottus, the Indian prince.

B. C. 300. On his return from this expedition he made himself master of the Upper Syria, and founded the city of Antioch, which soon became the metropolis of the East. He also built, in the same country, Seleucia, Apamea, Laodicea, and some other cities of less note.

The battle of Ipsus having terminated the life

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of Antigonus, and almost annihilated the power of his son, the confederate princes began to conceive a jealousy of each other's authority; and Lysimachus entered into a separate alliance with Ptolemy; espousing the princess Arsinoe, and marrying his son Agathocles to one of her sisters. Seleucus, being highly incensed at this conduct, immediately proposed to marry Stratonice the daughter of Demetrius by Phila. As the affairs of Demetrius were then at a very low ebb, he joyfully embraced the proposal, and conveyed his daughter, with the few vessels he had remaining, into Syria. In his passage he made a descent on Cilicia, upon which Plistarchus, who had received the government from the four kings at a general partition of territories, hastened to Seleucus with complaints of Demetrius's conduct. The accused, however, contrived to bias Seleucus in his favour; and, after spending several days in nuptial rejoicings at the maritime town of Orassus, completed the reduction of Cilicia: to which he soon annexed the whole island of Cyprus, and the important cities of Tyre and Sidon, in Phœnice. He was soon afterward, however, deprived by the confederate princes of the best part of his dominions.

About this time Seleucus undertook the building of a new city, on the western bank of the Tigris, which he called after his own name Seleucia, and distinguished with many privileges above all other cities of the east. This city soon became extremely populous and wealthy, for the country near Babylon being inundated by the breaking down the banks of the Euphrates, most of the inhabitants removed to Seleucia. Many other cities were also founded by Seleucus, of which sixteen were called Antioch, from his

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brother Antiochus; nine Seleucia, from his own name; six Laodicea, from his mother Laodice; three Apamea, from Apama his first wife; and one Stratonicea, from his last wife Stratonice.

Whilst Seleucus was thus employed, Demetrius collected a powerful fleet and army, for the purpose of recovering his father's dominions in Asia; but Ptolemy, Seleucus, and Lysimachus, having renewed their ancient alliance, and prevailed on Pyrrhus, king of Epirus, to join the same confederacy, against him, the war terminated in his utter ruin and captivity.

B. C. 284. Shortly after the decease of Demetrius and Ptolemy Soter, some unfortunate dissentions arose between Arsinoe, the wife of Lysimachus, and her sister Lysandra, who had been united to Agathocles. Each of the sisters exerted themselves to form a powerful party against the death of Lysimachus, till at length Arsinoe prevailed on the old king to put Agathocles to death; and Lysandra, together with her children and her brother, Ptolemy Ceraunus, fled for refuge to the court of Seleucus.

As Seleucus and Lysimachus were each upwards of seventy years old, and the only remaining captains of Alexander, they were expected to have closed the scene of life in that strict friendship which had subsisted so long between them. However the injuries of Lysandra, the complaints of Ceraunus, and the persuasions of many of Lysimachus's chief officers, who had abandoned their posts in revenge for the murder of Agathocles, prevailed on Seleucus to take the field against his old ally: but before he embarked in so important an undertaking he made a sacrifice to parental tenderness, which it would be unpardonable to omit.

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Antiochus, the son of Seleucus, fell violently in love with the beautiful Stratonice; but, not daring to avow his passion, he silently languished under it for some time, and at length he was reduced to so weak a state that scarcely any hopes were entertained of his life. An eminent Greek physician, named Erasistratus, soon surmised the nature of his distemper, and, with great dexterity, possessed himself of the fatal secret. Hereupon (perceiving that Antiochus could not possibly live unless some method were devised for the gratification of his desires) he presented himself before Seleucus, and told him that the prince was incurable, being unfortunately enamoured of a lady whom he could never obtain. The king, surprised at this declaration, demanded the reason why his son could not possess the object of his unconquerable passion? "Because," replied the physician, "she is my wife, and I cannot possibly yield her to the embraces of another."—"How!" said the agitated monarch, "will Erasistratus refuse to part with his wife, to preserve the life of my beloved son? Is this the friendship you profess toward me?" Nay then," rejoined the Greek, "apply the case to yourself, whilst I propose this simple question, if Antiochus were thus desperately smitten with the charms of Stratonice, would you take the counsel which you give me, and deprive yourself of that amiable woman for the restoration of your son? No, certainly; and if you, who are a parent, and possess all imaginable affection for your offspring, would refuse to make so great a sacrifice on such an occasion, how can you expect so uncommon an exertion from me?" This appeal struck forcibly on the heart of Seleucus, who, bursting into tears, and grasping the physician's hand, ex-

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claimed, " Oh ! may the gods put my son's safety on that issue, as I am not only willing to resign Stratonice, but my empire also, for his recovery !" The physician's scheme being thus crowned with success, an explanation took place ; the beautiful Stratonice was persuaded to bestow her hand on Antiochus ; and Seleucus generously presented the enraptured bridegroom with the sovereignty of Upper Asia.

Shortly after this transaction Seleucus marched, at the head of a numerous army, into Asia Minor, where he received the submissions of most of the governors belonging to Lysimachus, and made himself master of the important city of Sardis.

Alarmed at the capture of a town where he had deposited his principal treasures, and dreading the progress of so formidable an enemy, Lysimachus advanced, by rapid marches, to the Hellespont, and, having crossed over into Asia, drew up his troops against Seleucus, at Curopedion, in Phrygia. The conflict proved extremely obstinate, and the victory was a long time doubtful, but, at length, the valiant Lysimachus was slain ; his affrighted soldiers retreated before the enemy ; and Seleucus was left in possession of all their baggage. From this important victory Seleucus, who was now the only survivor of all Alexander's captains, received the appellation of Nicator, or conqueror, by which he is commonly distinguished from other princes of the same name, who were afterward invested with the Syrian diadem. However, he did not long enjoy his triumph, for as he was marching into Macedon, with a design to spend the residue of his days in his native country, he was treacherously murdered by Ptolemy Ce-

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raunus, whose unparalleled wickedness, cruelty, and ingratitude, have been already noticed in the history* of Egypt.—Such was the catastrophe of a potentate who distinguished himself above all his contemporaries by an extraordinary love of justice, a taste for polite literature, an enchanting suavity of manners, and a peculiar regard for religion.

Antiochus, having burnt his father's body with extraordinary pomp on the coast of Seleucia, and erected a magnificent chapel to his memory, took possession of the empire. The commencement of his reign was marked by his renunciation of the crown of Macedon in favour of Antigonus; and a successful expedition against the Gauls, who had long harassed the Asiatic provinces with predatory incursions. The exertions of Antiochus upon this occasion procured him the surname of Soter or Saviour.

B. C. 261. Elated by his victory over the Gauls, Antiochus projected the invasion of Pergamus, and actually led his forces thither in full confidence of obtaining a throne which was left vacant by the death of Philetærus. His expectations, however, proved to be ill founded, for Eumenes, the nephew of the deceased prince, met him, near Sardis, with a formidable army, and compelled him to retire with considerable loss. On his return to Antioch the king sentenced one of his sons to death for having fomented a spirit of rebellion during his absence: and at the same time nominated his other son, Antiochus, to succeed him on the throne of Syria. Shortly after this arrangement the king paid the debt of nature, in the nineteenth year of his reign.

Antiochus Theos had no sooner assumed the

* See vol. I. page 233.

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reins of government than he engaged in a war with Ptolemy Philadelphus, king of Egypt, on account of a misunderstanding which had subsisted between the families during the reign of Antiochus Soter. But, as historians are silent upon the subject, it is probable that the successes of this war on either side were not very considerable.

B. C. 250. Hostilities of a much more alarming nature broke out in the eastern provinces of the empire, and threatened Antiochus with the most serious misfortunes. Arsaces, a valiant Parthian, being roused to fury by the unmanly behaviour of Agathocles, governor of Parthia, and the adjacent countries, excited a revolt, and assembled a very powerful body of partisans, which eventually enabled him to found a new and formidable empire. About the same time Theodotus, governor of Bactria, threw off his allegiance, and assumed the honours of royalty; whilst Antiochus vainly attempted to crush these dangerous rebellions, and, after a hard struggle, was compelled to make peace with the king of Egypt upon very disadvantageous terms.

Some time after the termination of the Egyptian war Antiochus was poisoned by his wife Laodice, whom he had divorced, but afterward received into favour. This woman, having administered the deleterious potion to her unsuspecting consort, caused him to be privately removed, and placed a person on the royal couch, who, by personating the dying monarch, prevailed on the Syrian nobles to acknowledge Seleucus Callinicus, the son of Laodice, as their lawful sovereign, though the crown belonged to a male infant of queen

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Berenice. This infamous contrivance happening to prove successful, the death of Antiochus was made public, and Callinicus ascended the throne without opposition.

The treacherous Laodice not thinking herself secure while Berenice and her son were alive, concerted measures with Seleucus for their destruction; but Berenice, discovering their intention, eluded the danger for some time, by retiring, with her son, to a strong fortress at Daphne. Exasperated at the discovery of his nefarious design, Callinicus resolved to use open force; and accordingly ordered his forces to besiege her asylum. This measure roused the indignation of all the Asiatic cities, who immediately entered into a confederacy, and raised a strong body of troops for the unfortunate queen's relief. Ptolemy Euergetes also hastened to succour his persecuted sister at the head of a numerous army. But both Berenice and her son, with all their Egyptian attendants, were inhumanly massacred before these friends could come to their rescue. Ptolemy, however, revenged the inhuman murder, which he could not prevent: for he had the good fortune to seize Laodice, whom he condemned to death, and made himself master of a considerable part of Syria and Cilicia, with the whole tract of country beyond the Euphrates as far as Babylon and the river Tigris. But the progress of his arms was at length arrested by a domestic rebellion, which obliged him to hasten back into Egypt.

Upon the first intelligence that Ptolemy had returned to his own kingdom, Seleucus Callinicus prepared a formidable fleet, and set sail,

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for the purpose of reducing the revolted cities: but he had no sooner advanced into the open sea than a dreadful storm arose, which utterly destroyed his armament—the king and a few attendants being the only persons who escaped the general wreck. By an extraordinary caprice of fortune, however, this accident contributed to the re-establishment of his affairs, for the Asiatic cities, thinking that he had been sufficiently chastised for his cruelty toward the ill-fated Berenice, changed their former hatred into compassion, and voluntarily submitted to his authority.

Thus, unexpectedly, restored to the greatest part of his dominions, Seleucus resolved to recover the rest, and accordingly raised a numerous army for that purpose; but, after experiencing a disgraceful overthrow, he was compelled to make a truce with the Egyptian for ten years.

No sooner had Ptolemy withdrawn his victorious forces, than Seleucus found himself engaged in a war with his own brother, Antiochus Heirax, whom he had offended by refusing to remunerate his late services with the sovereignty of Asia Minor. After an unsuccessful attempt to crush the rebellion, the king led his forces against Antiochus, and an engagement ensued, in which the former was defeated with great slaughter, and narrowly escaped captivity. The victor was also exposed to imminent danger, for, on a false report that Seleucus was slain in the battle, the Gaulish troops plotted the death of Antiochus also, who was consequently obliged to redeem his life at the expence of all his treasures.

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The hope of profiting by these divisions induced Eumenes, king of Pergamus, to lead all his forces against the Syrian empire in the west, while Theodotus and Arsaces acted a similar part in the east. Meanwhile the war raged with unabating fury between the two brothers, till, at length, after a dreadful effusion of blood, and many obstinate conflicts, Antiochus was totally defeated, and compelled to take refuge in an enemy's land, where he was murdered by a band of robbers.

Seleucus having thus terminated a sanguinary war, and applied himself for some time to the re-establishment of his domestic concerns, determined on the reduction of the eastern provinces which had lately revolted, but his attempt was frustrated, and his army compelled to retire with dishonour. However, he imprudently undertook a second expedition, which proved still more unfortunate than the former, for he was taken prisoner by Arsaces, and detained in captivity for the space of four years, at the expiration of which time his death was occasioned by a fall from his horse in the twenty-first year of his reign.

B. C. 226. Seleucus, the eldest son of the deceased prince, now succeeded to the vacant throne, and assumed the surname of Ceraunus or the Thunderer—an appellation ill suited to his mental baseness and debility. After a contemptible reign of three years, he was poisoned by two of his chief officers, and, at the instigation of his brother Achæus, the crown was placed on the head of his son Antiochus, who was afterward honoured with the surname of Great.

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Antiochus was scarcely settled on the throne of his ancestors, before Alexander and Molo, two of his generals, whom he had entrusted with the governments of Persia and Media, revolted from their allegiance, and endeavoured to establish themselves with unlimited power, in their respective districts. Upon the first news of this defection Zeno and Theodotus were sent into the East, at the head of a numerous army; but the rebels overthrew them in a pitched battle, and compelled them to retreat, with considerable loss. A second detachment was then sent, under the command of Xenætas, but, as this man was totally unfit for so important a service, and had, in fact, nothing to recommend him but the friendship of a corrupt minister, he was cut off, together with all his men; and the rebels immediately took possession of Babylonia and Mesopotamia.

Antiochus, having, in the mean time, been disappointed in an attempt upon Cœlo Syria, resolved to march in person against the revolted provinces. Accordingly suitable preparations were made; the royal army passed the Tigris; Molo was overtaken near the mountains of Apollonia; and an engagement ensued, which proved fatal to the insurgents. Molo, having killed himself, to avoid captivity, was fixed on a cross, on one of the highest mountains in Media; and Alexander, hearing of his brother's defeat, first murdered his mother, wife, and children, and then dispatched himself, to elude the vengeance of the conqueror.

B. C. 220. The affairs of the East being now happily re-established, and Hermias, the late minister, having received the just re

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ward of his treachery and corruption, Antiochus bestowed his provinces on persons of approved fidelity; and began to prepare for two other dangerous enterprises, which still remained on his hands—one against Ptolemy, for the recovery of Cœlo-Syria, and the other against his uncle Achæus, who had usurped the sovereignty of Asia Minor.

After calling a council to deliberate on the most prudent measures at this important crisis, the king resolved to lead his forces against Ptolemy before he engaged Achæus. Accordingly the campaign was opened with the siege of Selucia, which was carried by assault; Ptolemais and Tyre were taken by the treachery of Theodotus; several small towns voluntarily opened their gates, and the garrison of Damascus were overcome by stratagem. The maritime city of Dura, in the vicinage of Mount Carmel, was next invested, but, the fortifications proving too strong for the assailants, Antiochus agreed to a truce of four months, and put his army into winter quarters.

After some unsuccessful overtures for peace, the truce expired, and both parties prepared again to take the field. Nicolaus, the Ætolian, who was appointed commander in chief of the Egyptian forces, marched from Gaza, the place of rendezvous, to Libanus, and seized on all the passes between that chain of mountains and the sea. Antiochus, on the other hand, made very formidable preparations for his projected invasion, and was crowned with abundant success. Having received the submissions of several cities which he had occasion to pass, he advanced by rapid marches toward Nicolaus, who, after

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an obstinate resistance, was compelled to retire to Sidon, whither he was followed by the Egyptian fleet, whilst Antiochus reduced the chief cities of Galilee; crossed the Jordan; and made himself master of many important places in Judea.

B. C. 217. Early in the following spring, the hostile armies again took the field—that of the Syrians beneath the banner of Antiochus, and that of the Egyptians under the command of Ptolemy. When they came within sight of each other, encampments were formed near Raphia, a city lying between Gaza and Rhinocorura; and many skirmishes took place between the foraging parties of both nations. Here also Theodotus, under cover of a dark night, boldly entered the Egyptian camp, and penetrated to the royal tent, in hopes of terminating the war by Ptolemy's death; but the king happening that night to sleep in another tent, the Ætolian killed his first physician, mistaking him for Ptolemy; wounded two other persons: and, amidst the confusion which this attempt occasioned, retired safely to his own camp.

At length both kings resolved to come to a decisive engagement, and a battle was fought with uncommon gallantry and resolution; but after a vigorous resistance, the Syrian army was broken, and put to flight: and Antiochus, having narrowly escaped with his own life, deemed it advisable to send an embassy to the king of Egypt with proposals of peace. Ptolemy might, at this juncture, have vanquished the whole of his opponent's territories; but as he preferred the pleasures of voluptuousness to the

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hard-earned laurels of martial reputation, he agreed to a truce for one year; and, before the expiration of that time, concluded a peace.

Antiochus being, at length, delivered from his Egyptian enemy, concluded a league with Attalus, kind of Pergamus, and marched against Achæus, who defended himself, in the city of Sardis, for upwards of a year, against two powerful armies. However, he was at length delivered up by the treachery of some Cretans, and expiated * his crime by death.

The execution of Achæus having put an end to the war of Asia, Antiochus returned with his army to Antioch, and began to make preparation for the reduction of the Eastern provinces which had shaken off the Syrian yoke. Accordingly he marched into Media and Parthia, where he obtained such important advantages, that Arsaces, the founder of the Parthian empire, consented to purchase peace on the terms of assisting him against the other provinces; an alliance was formed between the royal families of Syria and Bactria; a former league of amity was renewed with the king of India; and Antiochus, having settled the affairs of Arachosia, Drangiana, and Carmania, returned, after an absence of seven years, to his capital, with a reputation that began to be formidable not only to the powers of Asia, but also to those of Europe.

* When Antiochus saw the great, but unfortunate man, to whom he owed his crown, loaded with chains as a common malefactor, he was greatly agitated, and burst into a flood of tears; but reasons of state prevailing over compassion, he passed the sentence of decapitation on the object of his pity the same morning.

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Shortly after his return, Antiochus, hearing of Ptolemy Philopator's death, entered into an alliance with Philip of Macedon, for the purpose of depriving the young king, Epiphanes, of his dominions. With this design Antiochus marched into Cœlo-Syria and Palestine, and, in less than two campaigns, reduced all those provinces with their cities and dependencies. In the mean time, the Roman senate, at the request of the Egyptians, took on them the tuition of Epiphanes, and immediately enjoined Philip and Antiochus to withdraw their forces from the newly conquered provinces, under pain of the heaviest displeasure and hostilities. M. Emilius Lepidus, having delivered his embassy to the royal confederates, repaired to the court of Egypt, and left the management of the public affairs in the hands of Aristomenes, an old experienced minister, who acquitted himself in this new charge with equal fidelity and prudence.

Aristomenes, finding it indispensably necessary to provide against the expected invasion, prudently recruited his army with the best troops he could raise; and, taking advantage of Antiochus's absence, sent Scopas, an Ætolian, with a numerous body of forces into Palestine and Cœlo-Syria. This expedition proved so successful that all Judea was reduced with the utmost facility; several cities in Cœlo-Syria were recovered; and the victor returned to Alexandria loaded with plunder. But no sooner did Antiochus appear at the head of his troops than the scene was entirely changed, for Scopas, who returned to oppose his progress, was defeated with dreadful slaughter; Betania, Samaria,

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Gadera, Abila, and other places of importance, were successively reduced; and the citizens of Jerusalem, delivering up their keys, welcomed the conqueror with loud and repeated acclamations.

Having thus effected the conquest of Cœlo-Syria and Palestine, Antiochus sent ambassadors to Alexander with proposals of a marriage between his daughter Cleopatra and Epiphanes, to be consummated as soon as they were both of age. This proposal, joined with the promise of giving up the conquered provinces by way of dowry with the young princess, was ratified without hesitation; and the king of Syria was now left to pursue his designs upon Asia Minor without molestation.

Early in the following spring the king sent his two sons, Mithridates and Arduas, with his land forces to Sardis, ordering them to wait at that city for his arrival, while himself set sail with a fleet sufficiently powerful to strike terror into all the coasts of the Mediterranean. As he coasted along Cilicia, Pamphylia, Caria, and Lycia, many of the maritime cities eluded his vengeance by voluntary submissions; Coracesium, which alone refused to admit his troops, was taken by assault; and the important city of Ephesus was soon annexed to his former conquests.

Several of the Greek cities in Asia, which had hitherto enjoyed the incomparable blessings of liberty, were greatly alarmed at these proceedings, and, rightly surmising that Antiochus designed to reduce them all to the abject condition they were in under his ancestors, they applied to Rome for succour and protection against

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their powerful enemy. The senate readily acceded to their request of checking his rapid progress, and immediately dispatched ambassadors to him; but, previously to their arrival, Antiochus had quitted Athens, and seized on the Thracian Chersonesus, whilst two detachments were employed at the sieges of Smyrna and Lampsachus.

Whilst Antiochus was busied in rebuilding the city of Lysimachia, which had been founded by Lysimachus on the isthmus leading to the Thracian Chersonesus, but which had been lately destroyed by the Thracians, the Roman ambassadors arrived in Thrace, with deputies from the Greek cities in Asia, and exerted all their eloquence to dissuade the king from settling* in Europe. Antiochus received them with every mark of respect, and entertained them with princely hospitality: but at the first conference they were mutually disgusted with each other. The Romans, assuming those imperious airs which strongly marked their character, asserted that their republic was dissatisfied with the king's conduct ever since he had crossed the Hellespont; they peremptorily demanded the restitution of all the provinces recently wrested from the Egyptian prince; and insisted upon the evacuation of those places which had been usurped from Philip, since the Romans claimed the disposal of them by right of conquest. "What!" said L. Cornelius, "shall Rome have sustained an expensive war with Philip, and Antiochus reap the profits of it? We might possibly have connived at your conquests in Asia; but those you are come to make in

* Seleucus designed to make Lysimachia the capital of a new kingdom.

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Europe we will never suffer; nor can we suppose them less than a declaration of war against the Roman people and senate."

Antiochus, exasperated at this freedom, replied, in a haughty tone, "I have long observed that Rome is very watchful of my steps, but entirely regardless of her own. Know then, proud Romans, that you have no more right to examine, or to judge of my conduct in Asia, than I to controul you in your undertakings in Italy. As to the king of Egypt, he is my friend, and will soon become my son-in-law; we can therefore settle our differences between ourselves; and, with respect to the Thracian cities which I have recently taken from king Philip, I must inform you that the Chersonesus was never a part of his dominions: Nicator, my great grand-father, took it from Lysimachus, whom he vanquished in Phrygia: and, though Ptolemy and Philip divided Thrace between them, while my predecessor was busy elsewhere, I have an indisputable right to recover what they unjustly invaded." To this speech the Romans made no reply, but called in the ambassadors from Smyrna and Lampsacus, who delivered their sentiments with such freedom, that Antiochus haughtily observed, the Romans were not to be his judges; and the assembly broke up in great disorder.

In the mean time, a report being circulated that the king of Egypt was dead, the interesting news was brought to Antiochus, who immediately committed the care of Lysimachia to his son Seleucus, and hastened on board his fleet, to take possession of a diadem which he now regarded as his own. However, his expedition was only productive of vexation, for, on his ar-

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rival at Lycia, the report was contradicted; and a violent storm, which rose as he steered toward the island of Cyprus, destroyed many of his finest vessels.

B. C. 195. Early in the ensuing spring, Hannibal placed himself beneath the protection of Antiochus, and fixed his resolution of making war upon the Romans. The king, however, in order to gain time, and discover the true intentions of the senate, sent an embassy to Rome, while he, secretly continued his preparations. At the same time, resolving to strengthen himself by new alliances, he married his daughter, Cleopatra, to the king of Egypt, according to the afore-mentioned agreement, and bestowed the hand of his second daughter, Antiochis, upon Ariarathes, king of Cappadocia.

The king's ambassadors returning with an unsatisfactory answer, and a new embassy being sent to Antiochus without effect, the Syrians resolved to declare war, and the Romans began to take suitable measures for the prevention of those evils which threatened them both in Greece and Asia.* Accordingly Antiochus caused a fleet to be equipped, with all possible expedition, and set sail for the Thracian Chersonesus, where he fortified Lysimachia, Sestus, Abydus, and some other cities in that neighbourhood, to prevent the Romans from crossing the Hellespont. On his receiving intelligence, however, that the Roman fleet had appeared off Delos, he returned to Ephesus, and called a council of war, in which it was resolved that Polyxenidas, the Syrian admiral, should sail in

* The Ætolians had now renounced the friendship of Rome, and invited Antiochus into Greece.

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search of the enemy, and hazard an engagement. This resolution was immediately adopted. Both fleets advanced in line of battle, and a conflict ensued, which was sustained for a considerable time with equal resolution; but, Eumenes, king of Pergamus, having attacked Polyxenidas with unparalleled fury, the Syrians were at length thrown into disorder, and utterly defeated, thirty of their vessels being captured, and ten sunk in the engagement. Livius, the Roman admiral, pursued Polyxenidas as far as Ephesus; but, finding that he would not venture again to sea, he dismissed the auxiliaries, and returned to the port of Canæ, in Mysia, where he drew his ships ashore for the winter, after having secured the place with a ditch and rampart.

Next year the Romans gave the command of their land forces to C. Cornelius Scipio, and appointed L. Emilius Rhegillus to carry on the war by sea. The famous Scipio Africanus served under his brother, to the unspeakable joy of the Romans, who were much delighted with the expectation of seeing Scipio and Hannibal once more enter the lists.

Whilst the two brothers were advancing, by rapid marches, toward the Hellespont, and Livius, being joined by the Rhodian fleet, was employed at the siege of Abydos, Polyxenidas put to sea; and, by a piece of treachery, destroyed Pausistratus, the Rhodian commander, with the greatest part of his vessels. This misfortune compelled Livius to raise the siege; and hasten to the defence of the ships which he had left in the harbour of Canæ. He, soon after, made a descent on the maritime town of Phocæa; and

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insulted the Syrian fleet in the harbour of Ephesus; but, being repulsed on both occasions, he sailed to Samos, and there resigned his command to Emilius Rhegillus.

During these transactions Antiochus marched into the kingdom of Pergamus, and laid close siege to the capital, but the arrival of the Roman fleet frustrated his intentions, and compelled him to retire to Sardis. About the same time a Phœnician fleet, under the command of Hannibal, was entirely defeated, by the Rhodians, near the maritime city of Sida, in Pamphylia.

Notwithstanding these repeated disasters the king placed a firm dependance on his navy, and, accordingly, ordered Polyxenidas to venture another engagement with the Romans, while the land forces marched against Colophon, one of the most considerable cities of Ionia. By investing Colophon, Antiochus expected to draw the enemy's fleet out of the port of Samos, and thus give his admiral an opportunity of attacking it; but, though the result proved answerable to his expectation, his hopes of victory were soon annihilated; for, the Syrian armament being thrown into disorder by the fire ships of the Rhodians, Polyxenidas was entirely defeated, with the loss of forty-two large vessels, and thirteen gallies.

Upon the news of this defeat Antiochus was so violently agitated, that, forgetful of his usual prudence, he hastily withdrew his forces from Lysimachia, and the other cities of the Hellespont, to prevent their falling into the enemy's hands; though Lysimachia alone might have stopped the progress of the consular army for a

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considerable time. Then, perceiving that he had acted diametrically opposite to his own interest, he exclaimed, "I know not what god has infatuated me. Every thing happens contrary to my expectation. Heaven persecutes me: and what can I infer from all this, but that my ruin approaches? Being much dejected by these reflections, he raised the siege of Colophon, and retired to the court of his son-in-law Ariarathes.

Meanwhile the Roman troops, having arrived at the Chersonesus, marched against Lysimachia in battle array, not doubting but they should meet with a vigorous resistance. But, to their great astonishment, they found that the Syrians had evacuated it, and that the city of Abydos, on the opposite shore, was also imprudently deserted. Hereupon they crossed the Hellespont in good order, and formed an encampment on the Asiatic shore, whilst the consul paid a visit to Troy, and offered sacrifice to Minerva, the tutelar goddess of the citadel.

Antiochus, hearing of the enemy's progress, was seized with new terror, and resolved to sue for peace. Accordingly he sent an embassy to the Romans, offering to restore without ransom the son of Scipio Africanus, who had been taken in the course of the war by a Syrian galley; to deliver up the cities of Lampsacus and Smyrna; to evacuate such places in Ionia and Æolis as the senate had demanded; and to defray half the expence which Rome had been at in bringing the war into Asia. These proposals, however, were rejected; and the king was consequently obliged to make fresh preparations for opposing the enemy.

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Whilst the Syrian forces were assembled near Thyatira, in Lydia, and the Romans encamped in the vicinage of Elœa, Scipio Africanus, falling sick, was removed to the adjacent city; whither Antiochus generously sent the youth whose liberty had been recently offered in the proposals for peace. Scipio was much affected with this instance of generosity in an enemy; and, after repeatedly embracing his beloved son, he charged the messenger to return his most hearty thanks to Antiochus, and tell him, that he could not, at present, show his gratitude otherwise than by advising the Syrians to avoid an engagement till he was sufficiently recovered to return to the camp. However, before he was able to quit Elœa, the consul appointed C. Domitius to be lieutenant in his stead, and marched against Antiochus, who now quitted the plains of Thyatira, and formed a new encampment near Magnesia, on the other side the river Hermus.

Although the superiority of the king's forces might have naturally induced him to hazard a battle, his respect for the advice of Scipio prevailed over every other consideration, and he, accordingly, endeavoured to elude an attack in his new post, by enclosing the camp with a deep ditch, a double row of palisades, and other fortifications. But the Romans were so violently exasperated against him for declining an engagement, that they soon resolved to force his entrenchments: a determination which roused the Syrian's resentment, and induced him to prepare for a decisive battle.

The Roman army consisted of four legions,*

* Each of these legions contained five thousand five hundred men.

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partly Romans and partly Latins; and of seven thousand auxiliaries, sent by the kings of Macedon and Pergamus. The Romans were posted in the centre, and the Latins in the two wings; the left of which was defended by the steep banks of the river, and the right was covered with the auxiliary troops of Eumenes, a small body of cavalry, and some light-armed Cretans and Trallians. Sixteen elephants were placed behind the army, to act as a corps-de-reserve; and two thousand of the auxiliaries were appointed to guard the camp during the action. As for the Syrian army (says our author) all the nations of the East seemed to be assembled to support the cause of Antiochus. The whole force amounted to seventy thousand foot, and above twelve thousand horse, together with a great number of elephants, armed chariots, &c.; but its principal strength consisted in a phalanx of fifteen thousand infantry, armed like the Macedonians. The engagement commenced with a motion of the armed chariots, which Antiochus ordered to advance, and cut their way through the enemy's lines; but Eumenes assaulted them with such dreadful showers of darts, stones, and other missile weapons, that the charioteers were disordered, and the wounded horses, falling back upon the Arabians, produced the utmost confusion. The Roman cavalry, perceiving this advantage, advanced furiously against the Syrians, and bore down all before them; while Domitius led his legionaries against the phalanx, and overturned it by means of the elephants, which had been posted there for its defence. Antiochus, in the mean time, charged the left wing of the enemy, at the head

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of all his auxiliaries, with such vigour, that the Romans began to retreat precipitately toward their camp; but on their suddenly resuming courage to renew the attack, and the right wing preparing to join them, the king hastily quitted the field, and the whole Syrian army took to flight; while Eumenes pursued them at the head of the cavalry, and the Romans, forcing the intrenchments, possessed themselves of an immense booty. Fifty thousand foot and four thousand horse soldiers are said to have fallen on the side of Antiochus in this battle and pursuit, and fifteen hundred were taken prisoners; whereas, the Romans lost but three hundred foot, and twenty-five horse. From this victory the consul assumed the surname of Asiaticus, though his exertions were greatly inferior to those of Eumenes, king of Pergamus, and his brother Attalus.

Whilst the cities of Thyatira, Magnesia, Trallis, and Ephesus, with many other places of great importance, made their voluntary submission to the conqueror, Antiochus resolved to sue for peace; and, accordingly, sent ambassadors to Sardis for that purpose. On their arrival a council was summoned, and, after some warm debates, Scipio Africanus, in the name of all his colleagues, addressed them thus:—"We are sensible that our late victory is entirely owing to the gods, and therefore shall treat the vanquished with moderation, demanding little more than we did at our first entering Asia. The king of Syria shall obtain a peace, on condition that he resigns his pretensions to Europe, confines his authority to Asia beyond Mount Taurus, and pays us fifteen thousand

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Euboic talents for the expenses of the war; five hundred down, two thousand five hundred when the senate shall ratify the articles, and one thousand every year for twelve years successively. We also insist upon his paying the sum he owes to king Eumenes, and expect him to deliver up Hannibal the Carthaginian, Thoas the Ætolian, and all the other individuals who have been the authors of our divisions. And, lastly, we demand that he shall give us Antiochus, his youngest son, and nineteen other persons, whom we shall chuse as hostages for his sincerity." As the affairs of Syria were now in the utmost confusion, and Antiochus was sensible of his inability to resist a victorious army, these humiliating terms were accepted, and the peace was soon after ratified by consent of the senate.

The unhappy Antiochus did not long survive this reverse of fortune; for, whilst he was making a progress through the eastern provinces, in order to levy the tribute which they owed him, he imprudently rifled a temple of Jupiter Belus, and fell a sacrifice to the fury of the incensed populace, in the thirty-seventh year of his reign, and the fifty-second of his age. He is highly commended by ancient historians for his humanity, clemency, and munificence; and the prudence of his conduct was attended with brilliant success till the fiftieth year of his age, but after that period he gradually declined in political importance; till, at length, the ignominious peace with Rome totally obscured the glory of his former expeditions.

B. C. 187. Seleucus, surnamed Soter, ascended the throne upon the death of his father, and retained the regal dignity upwards

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of eleven years; but he made a very poor figure on account of the miserable state to which the Syrian empire had recently been reduced, and the exorbitant sum which he was compelled to pay every year to the Roman republic. He commissioned Heliodorus to plunder the temple of Jerusalem, as we have related in the history of the Jews,* but was soon punished for his sacrilegious attempt by the very hand he had employed in it; for, while the young prince, Demetrius, set out for Rome, in order to procure the liberty of Antiochus, Heliodorus poisoned the king, and placed the diadem on his own head.

Antiochus, brother of Seleucus, being informed of these particulars, applied to Eumenes, king of Pergamus, and to Attalus, that monarch's brother, who readily espoused his cause, and drove out the usurper. On his † accession to the crown, he assumed the name of Epiphanes, or the *Illustrious;* but, according to the concurring testimonies of Polybius, Philarchus, Livy, and Diodorus Siculus, that title was never worse applied, for his conduct was rather suitable to a wretched lunatic than a sovereign prince. He frequently used to ramble about the streets of Antioch, attended only by two or three domestics, and spent whole days in the shops of goldsmiths and engravers, disputing with them about the mysteries of their trade, which he ridiculously affected to understand as well as

* Vide vol. ii. page 192.

† Antiochus did not ascend the throne either by right of birth, or by the election of the people, but merely by the assistance of Eumenes and Attalus, whom he gained by flattering speeches and great promises.

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they. Whenever he heard that any young rakes were assembled on a party of pleasure, he hastened to join their wanton frolics, without any regard to decency or reputation. Sometimes he walked abroad in a Roman gown, with a garland of roses on his head, and carried stones under his garments, for the purpose of pelting any one who presumed to follow him. He also took great pleasure in going into the public baths, where he exposed himself by his indelicate and absurd behaviour; and, upon all occasions, acted with such glaring impropriety, that his subjects gave him the epithet of Epimanes, or the *Madman*.

In the commencement of this reign, a war broke out between Syria and Egypt, on account of the provinces of Cœlo Syria and Palestine.* In the first engagement the Egyptians were completely routed, and in the next campaign Antiochus led his army into the very centre of their country, where he made himself master of Memphis, and many other places of importance, together with the person of Ptolemy. About the same time also he reduced the city of Jerusalem, and prophaned the temple.

B. C. 169. The Alexandrians, seeing their king in the hands of Antiochus, placed his younger brother on the throne, giving him the name of Euergetes, which was afterwards changed into that of Physcon. On his accession, Cineas and Cumanus were appointed his chief ministers, and to them was committed the

* These provinces were now demanded by the government of Egypt, though they had been conquered by Antiochus the Great, and descended to his successors.

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care of restoring the kingdom to its former flourishing condition.

Antiochus, receiving intelligence of these proceedings, returned a third time into Egypt, upon the specious pretence of restoring Ptolemy Philometer; but, in reality, to usurp the crown for himself. Having, therefore, defeated the Alexandrians in a sea fight near Pelusium, he advanced, at the head of a powerful army, toward the metropolis. The young king, alarmed at the approach of so formidable an enemy, immediately summoned a council, in which it was agreed that ambassadors should be dispatched with proposals of peace; but, though Antiochus received the envoys very kindly, and gave them a magnificent entertainment, he referred their proposals to a future treaty, and hastened to form the siege of Alexandria.

Thus disappointed and reduced to the utmost extremity, Ptolemy Euergetes, and Cleopatra, his sister, sent an embassy to Rome, representing their distressed situation, and humbly entreating the protection of that powerful republic. Accordingly, the ambassadors presented themselves before the senate in mourning habits, and pleaded their cause so pathetically, that the conscript fathers readily acceded to their request, and resolved to send an embassy to Egypt to terminate the war. Caius Popilius Lœnas, Caius Decimus, and Caius Hostilius, were the persons appointed for this important negociation; and their instructions were, to order the contending parties to suspend all hostilities, on pain of forfeiting the friendship of the Romans.

In the mean time ambassadors arrived in Egypt from Rhodes, and went to the camp of

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Antiochus, where they used their utmost endeavours to effect a reconciliation; but the Syrian monarch, suddenly interrupting their harangue, declared there was no occasion for long speeches on the subject; that the crown of Egypt belonged to Philometor, the elder brother, with whom he had contracted a strict friendship; and that if Ptolemy were restored to his rights, the war would be terminated at once. However, this declaration was very opposite to his real intentions, for whilst he affected a friendly zeal for the welfare of Philometor, he determined to keep up a spirit of animosity between the brothers, and engage them in a war against each other; which, as it would infallibly exhaust the kingdom, would give him an opportunity of overpowering both, and seizing the glittering object of his ambition.

With this view he raised the siege of Alexandria, and marched to Memphis, where he put Ptolemy in possession of the whole kingdom, except Pelusium, which he craftily retained in his own hands, that he might enter Egypt without any difficulty when his schemes should be completely ripe for execution.

On the departure of Antiochus to his own dominions, Philometor was roused from his lethargy, and, clearly perceiving the intention of his uncle, sent to Euergetes, proposing a cordial pacification, as the only method of averting the impending danger. Euergetes readily consented to share the crown with his brother, and Egypt was restored to its former tranquillity.

Whilst the Egyptian princes were employed in preparing for the defence of their kingdom, and hiring auxiliaries, Antiochus threw off the

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mask, and openly avowed his intention of annexing Egypt to the crown of Syria. Accordingly, he assembled a powerful army, and marched to Rhinocorura, whilst his fleet was commissioned to secure the island of Cyprus. On his arrival at Rhinocorura, he received an embassy from Philometor, who expressed the most grateful acknowledgments for his recent assistance, and earnestly conjured him not to destroy the work of his own hands. But Antiochus dismissed the envoys with a haughty answer, and continued his progress through the country till he arrived at the village of Eleusina, within four miles of Alexandria. Here, however, his career was arrested, and his ambitious hope rendered abortive; for the Roman ambassadors addressed him in such spirited language, and insisted so peremptorily on his *instantly* obeying or rejecting the decree of their senate, that he was compelled to renounce all his pretensions, and withdraw his, hitherto victorious, army.

On his return from this unsuccessful expedition, he vented his fury upon the unoffending city of Jerusalem; but the desolations he caused in Palestine, and the sanguinary war which he carried on against the Jews, have been already noticed in their proper place. Whilst a Syrian army, consisting of sixty thousand men, were sent to complete the abolition of the Jewish law, and the extirpation of its few valiant defenders, Antiochus caused certain games to be exhibited at Daphne, in imitation of the Romans, and exposed himself by a thousand absurd actions to the contempt of his subjects.

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B. C. 165. A ridiculous decree, which passed about this time, commanding all the nations subject to Syria to renounce their religion, and conform to that of the Greeks, occasioned the immediate revolt of Persia and Armenia. To terminate these evils, Antiochus divided his army into two parts, leaving one of them with Lysias to reduce the Jews, and marching in person with the other into Armenia, where he defeated Artaxias, the king, and took him prisoner. From Armenia he advanced into Persia, to enforce the payment of the yearly tribute; but, on his attempting to plunder a temple at Elymais, the inhabitants of the city and the adjacent villages unanimously took up arms, and repulsed him with the greatest ignominy. Overwhelmed with confusion at this disgrace, he retired to Ecbatan, where he received intelligence that his generals, Timothæus and Nicanor, were defeated in Judea. This information augmented his rage, and a fresh message, importing that Lysias had been overthrown, that the Jews had demolished the heathen statues, and restored their ancient worship, exasperated him so violently, that he immediately determined to go in person to Jerusalem, and extirpate the whole Jewish nation. This barbarous design, however, was frustrated by the interference of Divine Providence, for the proud boaster was suddenly seized with a dreadful distemper, that compelled him to halt at a place called Tabæ, on the confines of Babylonia. Here he suffered the most acute torments from the vermin which bred in his body, and a stench which rendered him insupportable both to his

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attendants and himself; while the uneasiness of his mind induced him to imagine that spectres and evil genii were constantly reproaching him with his past enormities. In this deplorable condition he languished for some time, and then expired in acute agonies, after an unhappy reign of eleven years and a few months.

On the demise of this monarch, Philip, his chief favourite, hastened to Antioch, to assume the regency, and the tutelage of the young prince, according to his deceased master's desire; but, on his arrival, he found these employments usurped by Lysias, who had formed a powerful party, and placed Antiochus on the throne, giving him the name of Antiochus Eupator. Philip was conscious of his inability to resist so powerful a rival, and therefore retired to the court of Egypt, in quest of assistance. Here he was disappointed in his expectations by the divisions which had again broke out between the Ptolemies; but, on his advancing toward the East, he assembled a formidable army of Medes and Persians, and (taking advantage of the king's absence on his expedition against Judea) he seized Antioch, the capital of the empire, and assumed the reins of government. Lysias, however, speedily returned; retook the metropolis; and, after defeating Philip in a pitched battle, caused him to be put to death.

Meanwhile Demetrius, the son of Seleucus Philopator, who had remained as a hostage at Rome ever since his master's death, applied to the senate for liberty, and reminded them of his indubitable title to the crown of Syria. The most equitable among them readily acknow-

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ledged the propriety of his demand, and urged the injustice of holding him in captivity at so critical a conjuncture : but the majority silenced all scruples upon principles of state policy, and determined to retain him still at Rome ; urging, that such a king as Demetrius, who was of an aspiring genius, and extraordinary abilities, might eventually become a powerful foe to the republic ; whereas a child, invested with the royal title, would, in all probability, court their alliance and protection. This mode of reasoning induced the senate to declare Antiochus a ward of their republic, and guardians were actually sent to assume the government of his dominions, under pretence of assisting him with their counsel during his minority.

On the arrival of the Roman envoys in Syria, Lysias resolved to frustrate their intentions ; but, deeming it imprudent to resist them openly, he had recourse to dissimulation, and pretended to acquiesce in the will of the senate, whilst he engaged an African to assassinate Octavius, the head of the embassy. An opportunity soon offered for the execution of this design, for Octavius, having advanced to Laodicea, a maritime city between Tripolis and Antioch, caused all the Syrian vessels which he found there to be burnt, and the elephants to be ham-strung, in compliance with the unreasonable orders of his republic—an act of audacity, which immediately excited a tumult, and afforded the assassin a plausible pretence for acquitting himself of his commission. To elude the evil consequences of this attempt, and to remove all suspicion from himself, Lysias caused the murdered Roman to be buried with extraordinary magnifi-

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cence, and dispatched ambassadors to assure the senate that neither he nor Antiochus had any concern in the assassination: but the Romans sent back his ambassadors without any answer, referring the whole to a future investigation.

Demetrius, supposing that the minds of the Romans would be now alienated from Eupator, on account of the murder of Octavius, resolved to address the senate a second time on the subject of his return into Syria; but first asked the advice of Polybius, the historian, who was then a prisoner at Rome, and was justly deemed one of the best politicians of his age. Polybius entirely disapproved of his plan, and advised him to effect his escape, without incurring the danger of a refusal from the senate, which had already acted inconsistent with the dictates of honour and justice: but this advice was set aside by the more timorous suggestion of a Syrian nobleman; and Demetrius presented himself before the senate, joining entreaties to all the motives of mutual interest which might have induced them to accede to his request. However, they persisted obstinately in their resolution. Demetrius, therefore, deemed it advisable to adopt the advice of Polybius, and, accordingly, effected his escape with such secrecy, that the senate had no suspicion of his intention till the sixth day after his departure.

On his arrival at Lycia, he wrote a very polite letter to the senate, affirming, that his chief design in quitting Rome was to revenge the death of Octavius, and promising to treat Eupator with that respect which he considered due to a ward of the Roman republic. These assertions had but little weight with the senate, every

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one supposing that Demetrius, on his accession to the crown, would provide for his own security by the death of his young competitor; but, as it must indisputably tarnish the glory of Rome to oppose, by force of arms, the settlement of a lawful prince on the throne of his ancestors, they contented themselves with sending three ambassadors into Syria, to watch the steps of the royal fugitive, and observe the effect of his return.

Demetrius having, in the mean time, spread abroad a report that he was sent by the Romans to take possession of his hereditary kingdom, was proclaimed king in the city of Tripolis, and received the voluntary submissions of the cities and fortresses, without being compelled to strike a blow. Both officers and soldiers flocked to his standard; the nobles rejoiced in the restoration of their lawful prince; the citizens of Antioch threw open their gates, and invited him to the palace of his ancestors; and all ranks of people throughout the kingdom acknowledged him cheerfully as their sovereign. Lysias and Eupator strove in vain to secure their personal safety; they were betrayed by their own soldiers, and delivered up to Demetrius, who caused them both to be put to death.

B. C. 162. Demetrius had no sooner established himself on the throne, than he redressed the grievances of the Babylonians, by punishing with exemplary rigour the two tyrannical governors, whom Antiochus Epiphanes had placed over their province. This deliverance was so acceptable to the Babylonians, that they immediately gave their king the name of Soter, or *Saviour*, which he bore ever afterward.

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Soon after this transaction, he renewed the war against Judea, which had been carried on for many years by his predecessors; but his forces seem to have been withdrawn, in consequence of some letters sent from the Roman senate on behalf of the persecuted Jews.

Having effected a complete reconciliation with Rome, and prevailed on the senate to give him the title of king, Demetrius gave himself up entirely to ease and luxury, and, shutting himself up in a strong castle near Antioch, abandoned all care of public business. This reprehensible conduct gave great uneasiness to the populace, and a conspiracy was soon formed, in order to drive him from the throne. Holophernes, who had been recently set up as a pretender * to the crown of Cappadocia, entered into this plot against his benefactor, supposing that the Syrians would bestow their sceptre on him; but the conspiracy being discovered, Holophernes was sentenced to close confinement.

Demetrius, perceiving that the kings of Cappadocia, Pergamus, and Egypt, were the authors of the newly discovered plot, rightly surmised that, in case of any accident to himself, his son's succession might be set aside, unless approved by the senate, and therefore resolved to send him to Rome. Accordingly, the young prince set out, with a retinue suitable to his quality; but the Romans received him so coldly, that his governors were highly incensed, and immediately carried him back to Syria.

* This project was contrived by Ptolemy, king of Egypt, Attalus, king of Pergamus, and Ariarathes, king of Cappadocia.

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Whilst the senate were enflamed with anger at the abrupt departure of the prince and his tutors, Heraclides arrived at Rome with Laodice the daughter of Antiochus Epiphanes, and a young man named Balas, who had been instructed* to personate the son of Epiphanes, and under that title to claim the Syrian diadem. These persons were graciously received by the senate, and, though the whole city of Rome was convinced of the imposture, a decree was passed in favour of the two pretenders. Justin observes, that Balas had at this time assumed the name of Alexander, whence he is commonly mentioned by historians as Alexander Balas.

Thus countenanced by the conscript fathers, and supplied with powerful succours from Egypt, Pergamus, and Cappadocia, Alexander advanced, with all possible expedition, toward Ptolemais, and soon made himself master of that important place. The alarm caused by these proceedings brought Demetrius into the field, at the head of a formidable army; but, though he proved victorious in the first engagement, he soon perceived himself to be in imminent danger; and, after sending his two sons, Demetrius and Antiochus, to the city of Cnidus, in Caria, he was defeated and slain by his competitor's troops, in the twelfth year of his reign.

Alexander having, by this victory, possessed himself of the Syrian empire, espoused Cleopatra, the daughter of Ptolemy, and devoted the whole of his time to banqueting and voluptuousness, while the affairs of the state were entrusted to the management of a cruel and tyrannical minis-

* The particulars of this war will appear in the history of Cappadocia.

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ter, named Ammonius, who inhumanly massacred all those of the blood royal who fell into his hands, and put every other individual to death whom he imagined capable of exciting any popular disturbances.

The general discontent which resulted from this conduct induced Demetrius, the eldest of the deceased king's sons, to attempt the recovery of his inheritance. Accordingly, having hired some companies of Cretans, he quitted Cnidus, where he had been educated, and sailed for Cilicia, which voluntarily surrendered to his authority. This defection alarmed Alexander, who hastily assembled his forces, and committed the government of Antioch to Heirax and Diodotus, intending to march in person against the rebels; but, upon receiving intelligence that Apollonius, governor of Cœlo Syria and Phœnice had declared for Demetrius, he began to distrust the fidelity of the Syrians, and called in his father-in-law to his assistance.

The king of Egypt readily accepted the invitation of Alexander, and advanced to his relief at the head of a powerful army; but, finding that a design was formed against his own life, and that Ammonius was entrusted with the execution of the detestable treachery, he resolved to turn his arms against the prince whom he came to defend, and accordingly sent an embassy to Demetrius, offering him his daughter (Alexander's wife) in marriage, and promising to seat him on the throne of Syria. Demetrius cheerfully embraced these proposals, and was immediately honoured with the hand of Cleopatra.

When the news of this event arrived at Antioch, the inhabitants of that city seized the op-

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portunity of revenging themselves upon the tyrannical Ammonius, and accordingly murdered him as he was attempting to make his escape in a female's habit. They were also much inclined to shake off the yoke of Alexander; but, the recollection of the many evils they had suffered under Demetrius Soter, caused them to dread the accession of his son. At length, however, they entered into a confederacy against the usurper, and opened their gates to Ptolemy, offering to place the Syrian diadem on his head; but that prince, having convened a general assembly, publicly declared that he could not ascend the throne without committing an act of flagrant injustice, since he must, in that case, exclude a person to whom it belonged by right of inheritance, and whose amiable qualities promised a mild and felicitous reign. He then generously offered to assist the new sovereign with his advice; promised to be guarantee for the propriety of his conduct, and spoke with such disinterested friendship, that the prejudices of the Antiochians gradually subsided, and Demetrius was proclaimed king of Syria.

Meanwhile, Alexander Balas, having assembled a numerous army in Cilicia, hastened to his metropolis, in order to crush the revolt; but his troops, after an obstinate conflict, were totally defeated, and he was himself compelled to seek for safety, in a precipitate flight. However, his ill fortune followed him even in his retreat; for, on his arrival in Arabia, he was treacherously assassinated by one Zabdiel, a nobleman of that country, with whom he sought an asylum.

Ptolemy did not long enjoy the fruits of this

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victory; for, his horse having thrown him in the field of battle, he was desperately wounded by Alexander's forces, and must inevitably have been killed on the spot, if his own guards had not hastened to his rescue. He lay senseless four days, and, on the fifth, seemed to recover; but, at the sight of Alexander's head, which Zabdiel sent him, he abandoned himself to such transports of joy as soon put a period to his life.

Demetrius, having firmly established himself in the kingdom of his ancestors, and assumed the name of Nicator, or, the *Conqueror*, imprudently left the whole care of the government to Lasthenes, a man of a severe and imperious disposition, who soon alienated the minds of the Syrians from their new king, by a series of cruelties and vile oppressions. At length, Diodotus, afterward called Tryphon, entertained thoughts of seizing the crown, and prevailed on Zabdiel to put Antiochus, the son of Alexander Balas, into his hands, that he might make use of that prince's pretensions till he had deposed Demetrius, and completed such designs as should be found necessary for his own aggrandisement.

Demetrius being, in the mean time, greatly distressed by the seditious tumults which daily disturbed the city of Antioch, promised to withdraw the Syrian garrison from the fortress at Jerusalem, on condition that Jonathan should send him some troops, to overawe the rebellious Antiochians. Jonathan accordingly sent him three thousand men; by which reinforcement the king resolved to disarm his unruly citizens. On the first intimation of this design, they unanimously ran to arms, and invested the royal palace. But

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the Jews acted with such resolution, and made so terrible a havoc among the mutineers, that those who escaped the common slaughter submitted, and sued for pardon.

Whilst the affairs of Demetrius were in the utmost disorder, and the flames of rebellion were spreading with dangerous rapidity through all parts of his empire, Tryphon arrived in Syria with the young prince Antiochus, and laid claim to the crown, as guardian and protector of Alexander's son. On his arrival, the disbanded veterans and multitudes of disaffected persons having received him with acclamations, and eagerly enlisted under his banners, an engagement soon ensued, in which Demetrius was overthrown, and compelled to take shelter within the walls of Seleucia, whilst the Antiochians declared for the conquerors, and, soon after, placed the young prince on the throne, giving him the surname of Theos, or, *the god*.

B. C. 144. Tryphon, having effected the first part of his design by investing Antiochus with the *name* of a king, deemed it advisable to conciliate the esteem of the Jewish nation, whose intrepid courage and unshaken fidelity were universally known. He accordingly sent an embassy to Jonathan, confirming him in the sacerdotal office, renewing some important grants, and allowing him to wear purple, to drink in a golden cup, and to rank among the first lords in the kingdom. He also appointed Simon commander in chief of the king's forces, from the Ladder of Tyre to the borders of Egypt, and offered many privileges to the Jews at large, on condition that they should espouse the cause of Antiochus. The ungrateful behaviour of Demetrius having roused the resentment of Jona-

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than, these proposals were accepted, and the Jews fought with irresistible fury on behalf of the new king, till the partisans of his competitor were every where destroyed, or chased ignominiously from the country. However, Jonathan was, soon afterward, assassinated, by the base contrivance of Tryphon; and Antiochus, being afflicted with the stone, was wilfully murdered under a surgical operation.

The traitor, having thus accomplished his sanguinary projects, seized the diadem, and caused himself to be proclaimed king of Syria, in the room of his deceased pupil. But, as the protection of Rome was indispensably necessary to the confirmation of his authority, he sent ambassadors to notify to the republic his accession to the throne of Syria, and to present the senate with a statue of victory, of massy gold; hoping that, in consideration of so valuable a gift, and the auspicious omen of victory which the statue carried with it, the conscript fathers would readily acknowledge his title. But the Romans eluded his expectation, and caused the name of the murdered Antiochus to be engraved on his present, thereby intimating that they received it as the donation of that unfortunate prince.

Demetrius, in the mean time, remained at Laodicea, without seeming to be sensible of his misfortunes, or taking any measures for his restoration. However, at the earnest solicitations of the eastern provinces, he consented to take the field against the Parthians, and, with the assistance of the Bactrians, Persians, and Elymæans, obtained several advantages over that people; but, at length, being deluded by a treaty of peace, he imprudently put himself into the

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hands of a Parthian commander, who immediately secured his person, and slaughtered all his troops. But, after he had endured some insults, Mithridates, king of Parthia, treated him with great kindness; appointed him a maintenance suitable to his quality; and even gave him the princess Rhodoguna in marriage.

Upon receiving intelligence of her husband's captivity and second marriage, Cleopatra shut herself up with her children, in Seleucia, and invited Antiochus Sidetes, the second son of Demetrius Soter, to unite his interest with her's, promising, on that condition, to marry him, and procure him the crown of Syria. Sidetes cheerfully embraced her proposal, and, next year, arrived in Syria with a numerous army of mercenaries. Having espoused the queen, and reinforced himself with her adherents, he took the field, and publicly avowed his intention of deposing the usurper. At the sight of a prince of the Seleucidæ, most of Tryphon's forces abandoned their posts, and joined Antiochus, who proved completely victorious, and, after some time, killed his rival in the city of Apamea, whither he had fled for shelter.

Antiochus, being now established on the throne of his ancestors, reduced all the cities of Syria which had, in the late troubles, made themselves independent; turned his victorious arms against Judea; and reduced Jerusalem itself to such extremities, that John Hyrcanus, the high priest, was obliged to capitulate. On this occasion, however, he gave a noble proof of his generosity; for, whilst all his officers pressed him to seize so favourable an opportunity of extirpating the whole Jewish nation, he

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granted a peace, upon reasonable terms, and led his troops against Phraates, king of Parthia, upon the plausible pretence of delivering his brother from captivity.

Upon the first report of his march, the Assyrians and Babylonians flocked to his standard, from all parts, and enabled him to recover all the provinces, except Parthia, which had originally belonged to the Syrian empire; but, whilst his troops were separated,* and put into winter quarters, the inhabitants of the country resolved on their destruction, and accordingly massacred them all in one day. Antiochus perished in the general slaughter, and scarcely an individual had the good fortune to escape into Syria with the news of this dreadful disaster.

B. C. 130. Phraates, upon being thrice defeated by Antiochus, had set Demetrius at liberty, and sent him with a body of troops into Syria, hoping that the disturbances, which would naturally ensue upon his return, might induce Antiochus to hasten to the defence of his own dominions. But, upon the news of the massacre, he sent a party of cavalry after him, with positive orders to bring him back. Demetrius, however, eluded the pursuit, and recovered his crown, while all Syria were in tears for the loss of the army in the East, there being but few families, in the whole country, that had not a share in the common calamity. Phraates, flushed with the recent success, resolved to revenge

* On account of the prodigious number of soldiers, and their attendants, amounting, in all, to four hundred thousand persons, Antiochus was obliged to separate his army, and quarter them at a considerable distance from each other.

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himself on the Syrians, by carrying the war into their territories. But the Scythians compelled him to remain at home, and employ his forces in his own defence.

About this time, a civil war breaking out between Ptolemy Physcon and his divorced queen, Cleopatra, the latter sent an embassy, to implore the assistance of Demetrius, promising to reward his services with the crown of Egypt. Demetrius accordingly marched his forces to Pelusium; but was soon obliged to return, in order to crush a dangerous revolt of the Antiochians. Upon his departure, Cleopatra was compelled to quit Egypt; and Physcon, having settled the affairs of his kingdom, resolved to revenge the invasion of Demetrius. Accordingly, he raised up an impostor, called Alexander Zebina, and furnished him with an army, to take possession of Syria, under the title of the son of Alexander Balas—a project which was attended with complete success; for the discontented Syrians, eager to shake off the yoke of Demetrius, and bestow their crown on some other, flocked to the stranger, without investigating the justice of his pretensions, and unanimously took up arms against their lawful sovereign. Demetrius, though abandoned by most of his subjects, supported himself for some time with a small army; but, on suffering a total defeat in the neighbourhood of Damascus, he quitted the field, and fled for succour to Ptolemais. Here, however, he was repulsed by his former wife, Cleopatra; and driven to such extremity, that he at length resolved to sail to Tyre, and shut himself up in a temple, which his brother Antiochus had made a place of refuge. But even this intention was frustrated;

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for he had scarcely landed, when he was treacherously murdered by a person, to whom he had given the government of the city. Upon the news of his death, Cleopatra was permitted to retain a small part of the kingdom; and the rest devolved upon Zebina, who, for the better securing himself in his new dignity, prudently entered into an alliance with John Hyrcanus, prince of the Jews.

Seleucus, the eldest son of Demetrius Nicator, being now in the twentieth year of his age, assumed the regal title, and caused himself to be proclaimed in the provinces which lay next to that part of Syria held by his mother. These proceedings excited the jealousy of that ambitious woman, and inclined her to fear that Seleucus would revenge his father's death, which was generally ascribed to her. She therefore resolved to provide for her own safety, by the death of her son; and accordingly (having invited him to a conference,) murdered him with her own hand, after he had borne the name of a monarch one year. She then recalled her other son, Antiochus, from Athens, whither he had been sent for his education, and declared him king of Syria, but allowed him no more than the empty title, reserving all the authority for herself. To distinguish this from other princes of the same name who reigned in Syria, he is generally called Grypus, a surname taken from his aquiline nose; but his medals seem to have been stamped with the name of Epiphanes.

Shortly after this event, Ptolemy Physcon insisted that Zebina should do homage for his dominions, and pay an annual tribute to Egypt, as an acknowledgment of his dependence. Ze-

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bina, however, peremptorily refused his obedience, and Physcon resolved to drive him from the throne. Accordingly, the princess Tryphœna was given in marriage to Grypus, and a powerful army was sent from Egypt, which defeated Zebina in a pitched battle, and obliged him to retire to Antioch. Here, however, he exasperated the populace, by permitting his soldiers to plunder the temple of Jupiter, insomuch that they drove him and his followers out of their city with great slaughter. In this exigence he set sail for Greece, but the vessel in which he embarked being taken by pirates, he was delivered to Grypus, and put to death, in the fourth year of his reign.

Cleopatra perceiving, on the death of Zebina, that her son began to assume the supreme authority, resolved to destroy him, and call to the crown another son she had by Antiochus Sidetes, under whom she hoped to rule without restraint. With this view she prepared a deleterious potion, and offered it to the king one day, as he returned hot and weary from some exercise. Grypus, however, being apprised of her design, compelled her to drink it herself, in the presence of his chief nobles, and thus preserved his own life, by the sacrifice of a woman whose unparalleled crimes had been, for many years, the scourge of Syria.

From this time Grypus swayed the sceptre in profound peace, for the space of eight years. But, at length, a new competitor appeared in the person of Antiochus Cyzicenus his half brother, and contended with him for the sovereignty. Grypus took the field with a numerous army, and Cyzicenus, having married Cleopa-

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tra, the daughter of Physcon, raised a formidable body of troops to oppose him. However, victory declared in favour of the reigning prince, and his rival was necessitated to shut himself up in Antioch. After some time, he left his wife in care of the Antiochians, and departed privately, in order to levy new forces. But, during his absence, Grypus reduced the city, and became master of Cleopatra's liberty. Tryphœna, her sister, hearing that she was taken, earnestly entreated the king to deliver up his captive into her hands, that she might have the satisfaction of putting her to death; and, when Grypus endeavoured to inspire her with more humane sentiments, by reminding her of the duties of religion and the ties of consanguinity, she became more enraged, and sent a party of soldiers to execute her vengeance in the temple, whither the object of her fury had fled for shelter.

Cleopatra, at sight of the assassins, fled to the altar, and embraced the statue of the god so closely, that the soldiers were unable to drag her away. They therefore cut off her arms, and executed their commission with unrelenting cruelty, whilst she vainly implored the protection of her idols, and, with her departing breath, pronounced a curse upon the author of so barbarous a murder. This outrage did not long remain unrevenged; for Cyzicenus, having returned with a powerful army, routed his brother's troops, and took the inhuman Tryphœna, whom he immediately sacrificed to the manes of his beloved consort.

After this battle, the vanquished king consented to a division of the empire; in virtue of

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which Cyzicenus reigned at Damascus, over Cœlo Syria and Phœnice, while Grypus retained Antioch, and all the other provinces. The peace between the brothers, however, was but of short duration, neither being satisfied with his share of territory. The subsequent war proved peculiarly unfortunate; for, whilst the rival kings were wasting their strength against each other, Tyre, Sidon, Gaza, Ptolemais, and several other places of importance threw off the Syrian yoke, and made themselves independent; a scene of anarchy and distraction was exhibited in every part of the kingdom; and Grypus himself was assassinated, by one of his own subjects, in the forty-fifth year of his age, and the twenty-sixth of his reign. He left five sons, viz. Seleucus, Antiochus, Philip, Demetrius, Euchæres, and Antiochus Dionysius, all of whom reigned, or attempted to reign, in their turns.

Upon the death of Grypus, Cyzicenus seized the capital, and used his utmost exertions to secure the empire. But Seleucus, having assembled a powerful army, defeated him, and succeeded to the throne of his father. However, he did not long enjoy the fruits of his victory, for he was soon driven out by Antiochus Eusebes, the son of Cyzicenus, and obliged to take shelter in Mopsuestia, a city of Cilicia, where he exasperated the inhabitants so violently, by his oppressions, that they rose in arms against him, and set fire to his palace, in which he perished, with all his attendants. To revenge this outrage, Antiochus and Philip, the twin sons of Grypus, led a numerous army against Mopsuestia, slaughtered the inhabitants, and rased the city to the ground. On their return they were

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fiercely attacked by Eusebes, and pursued so closely, that Antiochus lost his life in attempting to swim over the river Orontes on horseback; but Philip effected an orderly retreat, and continued to dispute the empire till his rival was at length obliged to retire into Parthia; and Demetrius Euchæres, the fourth son of Grypus, was admitted to share the honours of sovereignty with the victor. This union of the two brothers overawed the neighbouring princes, and promised the blessings of a prosperous reign to Syria. But the ambition of Demetrius soon excited a commotion, which terminated in his own destruction; for, one of Philip's zealous adherents having implored the assistance of some foreign troops, Demetrius was utterly defeated, and sent prisoner to Parthia, where he soon ended his life. These disorders were scarcely appeased, when Eusebes returned to Syria, and overran, with great rapidity, the frontier provinces. Philip hastened to repulse him; but, whilst he was engaged upon this business, in the north of Syria, Antiochus Dionysius appeared unexpectedly in the south, and seized on Cœlo Syria, making Damascus the capital of his new kingdom. However, he had not long assumed the regal dignity before he imprudently engaged in a war with Aretas, king of Arabia Petræa, and was cut off with the greatest part of his unfortunate adherents.

A long series of wars and calamities having exhausted the patience, and materially injured the fortunes, of the Syrians, that people resolved to exclude the turbulent princes of the race of Seleucus from the throne, and submit to a foreigner, who might deliver them from the rage

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of intestine divisions, and restore tranquillity to their groaning country. They accordingly sent an embassy to Tigranes, king of Armenia, acquainting him with their determination, and inviting him to accept the sovereignty. Tigranes readily complied with their request, and swayed the Syrian sceptre eighteen years, in perfect peace. Eusebes, on the first arrival of the Armenian, fled to Cilicia, where he passed the remainder of his life in obscurity: but what became of Philip is not known.

Selene, the wife of Eusebes, still retained Ptolemais, with part of Phœnice and Cœlo-Syria; so that she was enabled to give her two sons, Antiochus Asiaticus, and Seleucus Cybiosactes, an education suitable to their quality. But, on her attempting to enlarge her dominions, and excite a revolt among the cities of Syria, Tigranes marched against her, at the head of five hundred thousand men; reduced Ptolemais; and caused her to be put to death. Upon the demise of this princess, Tigranes enjoyed the Syrian diadem without any disturbance, till he was obliged to recal Megdates, his lieutenant, to assist him against Lucullus, who had given him a dreadful overthrow near Tigranocerta.

On the retreat of Megdates, Antiochus Asiaticus took possession of some provinces in Syria, and reigned peaceably for the space of four years; but, at the expiration of that time, he was driven from the throne by Pompey, and Syria was reduced to a Roman province, after it had been governed for upwards of two hundred and fifty years by the family of Seleucus.

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PHRYGIANS, TROJANS, MYSIANS, LYDIANS, LYCIANS, AND ANCIENT CILICIANS.

SECTION I.

THE PHRYGIANS.

PHRYGIA PROPER, according to Ptolemy, was anciently a very fertile tract of country, lying between the thirty-seventh and forty-first degree of north latitude, and extending from fifty-six to sixty-two degrees of longitude. Its boundaries were Pontus and Bithynia, on the north; Pamphylia and Galatia on the east; Lycia on the south; and Mysia, Lydia, Caria, Mæonia and the Ægean Sea on the west. The principal cities in *Phrygia Major* were Apamea, a famous mart and metropolis of all the country, till the time of Constantine; Laodicea, a place of considerable wealth and importance, on the banks of the Lycus; Hierapolis, famous for its mineral waters; Gordium, the seat of Gordius, king of Phrygia; Synnada, celebrated for its quarries of fine marble; Sipylus, the residence of king Tantalus; and Colosse, situated on the south side of the Meander. In *Phrygia Minor* were Abydos, famous for the poetical story of Hero and Leander; Dardanum, the residence of king Dardanus, and his successor Erichthonius; Rhætium, memorable for the tomb of Ajax; Sige-

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um, seated on a promontory of the same name; Troy, or Ilium, immortalized by the inimitable poets, Homer and Virgil; and Troas Alexandrina, situated between the promontories of Lectum and Sigæum.

The Phrygians deemed themselves the most ancient nation of the world; but, with respect to their origin, all is dark and uncertain. However, they are generally supposed to have descended from Gomer, the eldest son of Japhet. Their character, in ancient history, is that of a superstitious, voluptuous, and effeminate people, destitute of prudence, and of such a servile temper, that nothing but stripes and ill usage could make them comply with their duty. Their music, commonly called the Phrygian mood, was chiefly calculated to enervate the mind; and various kinds of divination, by the singing, flying, and feeding of birds, are attributed to their invention.

Their government was certainly monarchical; for Ninnacus, Midas, Manis, Gordius, and some others were, indubitably, sovereigns of all Phrygia. But, some time before the commencement of the Trojan war, the country seems to have been divided into several petty kingdoms; and divers princes reigned at the same time. Thus Apollodorus mentions a Phrygian monarch, contemporary with Ilus, king of Troy. Cedrenus notices one Teuthranes, king of a small country in Phrygia, whose territories were ravaged by Ajax. Homer speaks of Phorcys and Ascanius, both princes and commanders of the Phrygian auxiliaries, that came to the relief of Troy; and Tantalus, equally memorable for his im-

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mense wealth and covetousness, was king of Sipylus only, and its adjacent district. With respect to Gordius, most historians affirm that the Phrygians, having sent to consult an oracle concerning the intestine broils which distracted and impoverished their country, received, for answer, that the most effectual method of terminating their calamities, was to commit the government to a king. This advice they readily accepted and placed Gordius on the throne.

The commerce of the ancient Phrygians was, in all probability, very considerable; for they were, for some time, masters of the sea; their country afforded many valuable exports; they had a safe coast, and convenient harbours; and their city of Apamea is said to have been the chief emporium of all Asia Minor. Of their laws nothing satisfactory can be said: but, with respect to learning, they seem to have possessed a competent skill in geography, geometry, and astronomy, with a more than ordinary knowledge of music.

As they were greatly addicted to superstition, they had many idols: but their principal deity was the goddess Cybele, who was represented by a woman sitting in a chariot, drawn by four lions, crowned with towers, holding a key in her hand, and attired with a garment embroidered with flowers of different colours. She had a magnificent temple at Pessinus, with peculiar priests, ceremonies, and sacrifices. At stated times they carried her statue in procession through the streets, and, having wrought themselves up to a kind of frenzy, lacerated their flesh with knives and lancets, in commemoration of the grief with which Cybele was transported at

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the death of her beloved Attis.* A pine-tree was annually wrapped up in wool, and carried, with great solemnity, into the temple, in memory of the goddess wrapping up the dead body of Attis, and carrying it to her cave. Her priests were prohibited from using wine, because Attis, inebriated with liquor, disclosed his secret amours with Acdester: and they rigidly abstained from bread, in commemoration of the long fast, which Cybele kept after the death of her lover. The other idols of chief note in Phrygia were Bacchus, Adagyus, and the Cabiri, whose name seems to have been derived from the Hebrew word cabir, signifying *great* or *powerful*. We also read of songs and dances, used by the Phrygians, on solemn festivals, which they called *Lityerses*, from the son of Midas, king of Phrygia.

The first king of Phrygia, mentioned in history, is Nannacus, who is said to have reigned before the flood. He attained to a very great age; for, it is recorded of him, that when he was three hundred years old, he sent to enquire of all the oracles that were then in repute how long he should live. The oracles unanimously replied, that, at his death, all things should perish; whereupon he repaired with his subjects to the temples, and strove, with many sighs and tears, to appease the wrath of the gods. However, Nannacus died soon after, and the deluge ensued, which was attended with the threatened destruction.

* The Phrygians affirmed that Cybele was debauched by Attis, whom her father, Meon, caused to be murdered; and that she afterwards wandered with Apollo to the country of the Hyperboreans.

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Midas appears next: but no particulars are recorded of him, except that he resided at Pessinus, and designed to dispose of his daughter in marriage to Attis.

Manis is said, by Plutarch, to have been a prince of such virtue and prowess, that the word manic, derived from his name, became synonimous with great. Hence great, glorious, and heroic achievements were usually spoken of by the Phrygians as *manic* achievements.

The elevation of Gordius to the regal dignity is related thus: As he was one day pursuing his usual avocation of tillage, an eagle settled on his plough, and continued there all day. Gordius, alarmed at this prodigy, went to consult the soothsayers of Telmissus, a city of Lydia, about so extraordinary an event. At his entering into the city, he was met by a beautiful young woman, who, upon hearing the motives of his journey, assured him that a kingdom was presaged by the omen, and proposed to share with him, in wedlock, the hopes with which she had inspired him. Shortly afterward, a sedition breaking out among the Phrygians, the oracles unanimously advised them to stop the growing evils, by committing their government to a king; and observed, that the first man who, after the ambassador's return, should visit, in a cart, the temple of Jupiter, was destined, by the gods, to wear the Phrygian diadem. The messengers had scarcely delivered the response of the oracle, when Gordius appeared, riding in his cart, and was immediately proclaimed king of Phrygia. Grateful for so signal a favour, Gordius consecrated his cart to the goddess, called Regal Majesty; and fastened a knot to its beam, which

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was so artfully woven, that the empire of the world was promised, by the oracles, to him who should untie it. Alexander the Great, having attempted it in vain, cut it with his sword, and thus either fulfilled or eluded the prediction of the oracle. Nothing farther is related of Gordius, but that he built the city of Gordium, which was his residence, and that of all the princes of his family.

He was succeeded by his son Midas, who is accounted, by all the ancients, to have been one of the richest princes that ever reigned. He is equally celebrated for the comeliness of his person and the religious turn of his disposition. He introduced the custom of mourning over the dead with doleful songs; and is said to have filled his dominions with new temples, priests, ceremonies, and sacrifices. His wife, Hermodica, is celebrated for her beauty and wisdom; and is said to have instructed the inhabitants of Cyme to coin money. By this woman Midas had three sons, Gordius, Ancharas, and Otreus; his fourth son, Lityerses, was illegitimate.

Upon the demise of Midas, his eldest son, Gordius, ascended the throne, and surrounded the city of Gordium with a strong wall. His brother Ancharas sacrificed* his life for the

* The earth having opened to a prodigious depth, and swallowed up great part of the city Celænæ, Midas consulted the oracles, and received for answer, that the opening would not close till the most valuable thing in human life were thrown into it. Upon this declaration, the inhabitants threw in their gold, silver, jewels, and other valuable effects, for the common safety; but the chasm still continuing open, Ancharas resolved to sacrifice himself. Accordingly, he embraced his father, took leave of his con-

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public welfare, during the reign of his father; and Otreus seems to have succeeded Gordius in the government; but none of his actions have been transmitted to posterity.

Lityerses reigned at Celænæ, and is characterized as a rustic, cruel, and inhuman tyrant, who frequently laboured in the fields as a common husbandman, and, after cutting off the heads of his fellow labourers, bound up their bodies in the sheaves. For these, and similar acts of barbarity, he was at length put to death, by Hercules, and his body was thrown into the Meander. However, the Phrygian reapers cherished his memory, and usually sang a hymn in harvest time, which they called, after his name, Lityerses.

Midas the third seized on the Phrygian crown in the following manner: One night, under pretence of offering sacrifice to the gods, he marched out of the city Gordium, attended by a numerous band of musicians, with weapons concealed under their garments. The citizens, led by curiosity, followed them out of the town without suspecting any treachery; but the conspirators, suddenly throwing away their musical instruments, fell upon them sword in hand; seized the city; and, in the midst of the general confusion, proclaimed Midas king of Phrygia.

This prince was succeeded by Gordius the third, who is mentioned by Herodotus as being father to Midas, who presented the oracle at

sort, and, mounting on horseback, rode full speed into the opening, which immediately closed—an example which was, long after, followed in a similar case, by Curtius the Roman.

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Delphi with a royal seat, or tribunal, of exquisite workmanship. This monarch was probably succeeded by another Gordius; for the kings of Phrygia took, alternately, the names of Gordius and Midas.

In the reign of Midas the fourth, the Cimmerians invaded Asia Minor; possessed themselves of Sardis; and made a dreadful slaughter among the Lydians, Paphlagonians, and Phrygians. Midas, foreseeing the heavy calamities to which his country was exposed, and finding himself unable to oppose so formidable an army, put a period to his unhappy life, by drinking bull's blood. Adrastus, his son, being banished for the accidental murder of his own brother, repaired to Crœsus, king of Lydia, who purified him, according to the custom of those days, from his unintentional crime, and earnestly intreated him to remain at his court. Adrastus complied with this request; but, having unfortunately killed the favourite son of his benefactor in hunting, he laid violent hands on himself, notwithstanding Crœsus had generously pardoned and pitied his misfortune. In Adrastus ended the royal family of Phrygia, which now became a province to Lydia, and continued in that state till Crœsus was vanquished, and all Lydia reduced by the resistless arms of Cyrus the Great.

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SECT. II.

THE TROJANS.

THE inhabitants of Phrygia Minor, called Trojans, from Troy, the metropolis of their country, were indisputably a very ancient people; but their origin, like that of the Phrygians, is enveloped in obscurity. Their government seems to have been an hereditary monarchy; for, from Dardanus to Priam, we find the father constantly succeeded by the son, or the elder brother by the younger. The country was at first parcelled out into several petty states, and various princes ruled at once within its limits. But these were eventually expelled, or made tributary to the Trojan kings.

The religion* of the Trojans differed but little, in substance, from that of the inhabitants of Phrygia Major. Their trade is supposed to have been very flourishing, on account of their advantageous situation, and the fertility of their soil, which produced many valuable commodities. The urbanity of their manners was universally celebrated among the ancients; and, in the reigns of their last kings, they rose to a very considerable pitch of splendour and magnificence.

* Their principal deities were *Cybele*, who was chiefly worshipped on the hills of Ida; *Apollo*, who had a temple in the citadel of Troy; and *Pallas*, whose famous statue was privately stolen by Ulysses; Venus was also ranked among the idols of this country; and a temple was erected in the city of Amaxito, to the *Sminthian Apollo*.

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Teucer, commonly supposed the founder of the Trojan monarchy, is said to have been remarkably fortunate in all his undertakings; but none of his actions are recorded in history, except his giving his daughter Basia in marriage to Dardanus, and thus settling the crown on him and his descendants.

Dardanus is represented as a moderate and equitable prince, who extended the boundaries of his kingdom by some considerable acquisitions; built the cities of Dardana and Thymbra; made many salutary laws for the due administration of justice; and, after a felicitous reign of sixty-four years, died in full possession of his people's love.

He was succeeded by his son, Erichthonius, whose prudent conduct ensured him the esteem of his subjects, and maintained a good understanding with the neighbouring princes. The profound peace which his kingdom enjoyed gave him an opportunity of accumulating immense riches, without burdening the public with taxes or impositions. He swayed the sceptre with great glory for upwards of forty-six years, and, at his death, left the kingdom in a very flourishing condition.

Tros, the son and successor of Erichthonius, had no sooner ascended the throne than he laid the foundation of a city, which soon became the most famous of all Asia. When he had completed this grand design, he invited the neighbouring princes to assist at the solemn dedication; but omitted Tantalus, king of Sipylus. That monarch was highly incensed at this exception, and soon afterward took an ample revenge. For the prince Ganymedes, having oc-

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casion to pass through his territories, was detained by his order, and so brutally treated, that he died, in a little time, of grief and vexation. Nor did his father Tros long survive him; for the war which he made upon Tantalus, to revenge this outrage, proved unsuccessful, and plunged him into a melancholy, which put an end to his life in the sixtieth year of his reign. From this prince Phrygia Minor received the name of Troas, as its metroprolis did that of Troy.

On the death of Tros, his son Ilus ascended the throne, and vigorously pursued the war till, after several signal victories, he chased Tantalus out of Asia, and possessed himself of his dominions. Having thus revenged the insult offered to his brother, Ilus devoted the whole of his time to the improvement of his territories, the emendation of his laws, and the felicity of his people. He died, universally regretted, in the fortieth year of his reign, and was succeeded by his youngest son, Laomedon, Tithonus the elder being at that time employed among the Assyrians.

Laomedon, on his accession to the crown, resolved to build a citadel in Troy, and accordingly executed his design with the treasures that were deposited in the temples of Apollo and Neptune: but this measure tended to alienate the minds of his subjects; and some heavy calamities which happened during this reign were universally regarded as the effect of divine indignation. His inhospitable treatment of Jason and the other Argonauts, who landed on the coast of Troas, occasioned a war, which terminated in his own death, and the reduction of his me-

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tropolis. Laomedon had five sons, but they were all killed by the invader Hercules, except Priam, who was ransomed with a great sum of money, and placed on the throne of his ancestors.

Priam had no sooner established himself in his new dignity, than he encompassed his capital with a strong wall, in order to prevent a repetition of the disasters which had recently happened. He also embellished the city with many stately towers, castles, and aqueducts; maintained a numerous army in constant pay; reduced several of the neighbouring states, and obtained such reputation by his conduct and magnificence, that he was rather considered as sovereign of Asia Minor than king of Troas. By his first wife, Arisba, he had but one son, named Æsacus, but by Hecuba, princess of Thrace, he had Hector, Paris, Deiphobus, Helenus, Polites, Antiphus, Hipponous, Troilus, and Polydorus. His daughters were, Creusa, Laodice, Polyxena, and Cassandra.

During this reign happened the memorable war between the Greeks and Trojans; a war still famous for the many princes of prowess and renown that were concerned in it, the length of the siege, the dreadful catastrophe of the Trojan monarch, and the numerous colonies planted in different parts of the world by the vanquished as well as the victors. The cause of this unhappy contest is known to have been the rape of Helen; but what encouraged Paris to so daring an attempt, and induced Priam to support him against all opposition, is not determined by historians.

The number of ships employed by the Greeks

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in this expedition amounted to upwards of a thousand; but as these vessels could not have carried, one with another, more than eighty-five men, the invading army will not appear very numerous when we consider that all the powers of Greece, except the Acarnanes, were engaged in the war. Against these forces the city of Troy held out ten years; but the Trojans were by no means the most formidable enemies the Greeks had to contend with, for all Phrygia, Mysia, Lycia, and the greatest part of Asia Minor, espoused the cause of the besieged: Rhesus, king of Thrace, led a numerous army to their assistance, and Memnon joined them with a body of twenty thousand Ethiopians.

Previously to the commencement of hostilities, the Greeks sent Menalaus and Ulysses, ambassadors to Troy, to demand Helen, and the treasures which Paris had carried off with her: but this measure proved unsuccessful, and the ambassadors, on their return, urged their countrymen to put to sea immediately, and ravage the country with fire and sword. Accordingly, they sailed to the coast of Troas, and, after an obstinate conflict, effected a landing; but they were soon convinced of the difficulty of their enterprise; and the want of provision, which daily increased, compelled them to divide their forces, and send some to cultivate the ground in the Thracian Chersonesus, whilst others roved about the seas for the relief of the camp. Hence the poets notice the reduction of many towns, the plunder of islands, the demolition of strong holds, and the great numbers of prisoners taken by Achilles, whom the army could not possibly

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have spared had there been any important service to be performed before Troy.

At length, all the detachments that had been dispersed in the neighbouring countries and islands assembled in one body, and approached the city, resolving to use their utmost exertions for the termination of the war. On their first investing the town, they were vigorously repulsed by Hector, at the head of a formidable army: a pestilential distemper breaking out in their camp, exposed them to great inconveniencies; and a quarrel between Agamemnon and Achilles retarded them in their progress to victory; but, after Hector, Achilles, and many other commanders, were killed on both sides, the Greeks carried the city, and practised all the cruelties which a barbarous and implacable enemy could have invented. Such of the inhabitants as had not time to save themselves by flight were either inhumanly murdered or made prisoners: neither the silver hairs of the aged, the passionate entreaties of distressed beauty, or the alluring softness of infantine innocence, turned aside the devouring sword; slaughter and devastation raged through the ill-fated city; and those noble edifices, which had lately been the admiration of Asia, were consigned to the devouring flames. Thus perished the kingdom of Troy, after it had subsisted, from Teucer to Priam, two hundred and ninety-six years.

Such of the Trojans as escaped the general massacre quitted their ruined country, and settled in distant regions. Antenor established himself in Italy, and founded the nation of the Heneti; Helenus, one of Priam's sons, settled

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in Macedonia, where he founded the city of Ilium; and almost all the Roman writers affirm that Æneas landed in Italy, and founded the kingdom of Alba. Livy, however, insinuates, that he has not sufficient grounds for adopting the common opinion, and the learned Bochart has collected many weighty arguments to prove the arrival of Æneas in Italy wholly fabulous; but, in opposition to this, it may be remarked, that on subjects which do not admit of absolute proof it is easy to be sceptical; and that uninterrupted tradition is, at least, better evidence than dogmatical assertion.

SECT. III.

THE MYSIANS.

THE small country occupied by this people is supposed to have derived its name from the Lydian word mysos, signifying a beech-tree, because it abounded with such. It was divided into the Greater and Lesser Mysia, and was anciently deemed the finest and most fruitful part of Asia, being plentifully stocked with cattle, clothed with exuberant crops of pasturage, corn and wine, and watered with an abundance of fertilizing rivulets.

Mysia Major was bounded on the north by Troas, on the east by Phrygia, on the south by Æolia, and on the west by the Ægean sea. Its chief city was Pergamus, the residence of the Attalic kings, and of Eumenes. It was enriched with a library, containing two hundred thou-

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sand choice manuscripts; for the transcribing of which parchment was here first invented, and called by the Latins charta pergamena. Here also were invented those costly hangings which are known to Europeans by the name of tapestry. This city is likewise remarkable as the birth-place of the famous physician Galen; the theatre on which Esculapius first exhibited his knowledge of physic; and one of the seven churches mentioned in the Apocalypse.

Mysia Minor lay on the Propontis, and thence extended to Mount Olympus, being bounded on the north and west by the Propontis and Bithynia; on the east by Phrygia Major; and on the south by Troas. Its principal cities were Cyzicus, celebrated by Florus and other Latin writers for its walls, bulwarks, haven, marble towers, sumptuous edifices, &c.; Parium, so denominated from Parus, the son of Jason; and Lampsacus, seated at the entrance of the Propontis, in the Thracian Chersonesus. Priapus, the most infamous of all the heathen deities, was worshipped here in a particular manner, and his temple was a perfect sink of lewdness.

With respect to the origin of the Mysians, ancient authors differ so materially in opinion, that it is impossible to speak with accuracy. They seem to have been once a very warlike people, for Herodotus and Pliny speak of their passing over the Bosphorus into Europe, subduing all Thrace, and penetrating as far as the river Peneus; but, in later ages, they degenerated from the courage of their ancestors, and, at length, sunk into the most contemptible insignificance. Of their manners, customs, arts, and sciences, nothing satisfactory has been re-

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corded. However, their religion was nearly similar to that of the neighbouring Phrygians, and their language was the same, with some variation of dialect.

Their government does not appear to have been always monarchical, for no mention is made of their kings till the Argonautic expedition; though some authors are of opinion, that they lived under their own monarchs long before that time. Diodorus affirms, that they were conquered by Ninus, and were subject for many years to his successors. After the destruction of Troy, they possessed themselves of great part of that country, and retained it till they were conquered by the king of Lydia.

The first Mysian king mentioned in history is Olympus, said to have married Nipæa, niece to Dardanus, king of Troy: but the particulars of his reign are passed over in silence.

Teuthras is said to have reigned over the Mysians, Ceteans, and Cilicians. He built the city Teuthrania, and married Auge, daughter to the prince of Arcadia. As he had no male issue, he gave his daughter Agriope, whom he had by a former wife, in marriage to Telephus, a natural son of Hercules by Auge. His other daughter, Tecmessa, was taken prisoner by the Greeks during the Trojan war, and fell to Ajax, the son of Telamon.

Telephus next succeeded to the throne of Mysia. In the Trojan war he espoused the cause of Priam, and was dangerously wounded by Achilles; but, after some time, the Greeks prevailed on him to stand neuter. He had two sons, Eurypylus and Latinus; the first of whom seems

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to have succeeded to the crown, and the other led a colony of Ceteans into Italy.

Upon the death of Eurypylus, the government devolved upon his son Arius. The occurrences of this prince's reign are not particularized; but he is said to have been slain in single combat by Amphialus, the son of Neoptolemus, who possessed himself of the kingdom of Mysia. No other kings of this country are noticed till many ages after the death of Arius, when the Attalic family reigned at Pergamus, as will appear in its proper place.

SECTION IV.

THE LYDIANS.

LYDIA, according to Ptolemy, and other ancient geographers, was situated between the thirty-seventh and thirty-ninth degrees of north latitude; being bounded by Mysia Major on the north, by Phrygia on the east, by Caria on the south, and Ionia on the west. Its soil was extremely fruitful in corn, wine, and other useful commodities, and it was enriched with several valuable mines, whence Crœsus is said to have drawn his immense wealth.

The principal cities of Lydia were, Sardis, the metropolis, pleasantly situated on the banks of the Pactolus; Philadelphia, in which were celebrated the common feasts of all Asia; Thyatira, a colony of the Macedonians, near the river Hermus; and Magnesia, formerly a place

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of great note on the Mæander, and one of the three towns allotted to Themistocles during his exile.

Various opinions are entertained respecting the origin of the Lydians; but their antiquity is universally allowed. They began very early to be ruled by kings, whose government seems to have been absolute, and the crown hereditary. Historians notice three distinct races of Lydian monarchs, viz. the *Atyadæ*, so called from Atys, the grandson of Masnes; the *Heraclidæ*, or descendants of Hercules; and the *Mermnadæ*, who were also, properly speaking, Heraclidæ, being descended from one Lemnos, or Agelaus, the son of Hercules by Omphale.

The character of the Lydians must be considered at different times; for under Crœsus, and some of his predecessors, they were a very warlike people; but, on the reduction of their country by Cyrus, the Persian luxuries were introduced, and they gradually degenerated into indolence, voluptuousness, and effeminacy. Their customs were much the same with those of the Greeks, except that they used to prostitute their daughters for hire. Their principal weapons were long spears, and their horsemanship was superior to that of most other nations. They were the first people that introduced the coinage of gold and silver to facilitate trade; the first that sold by retail; that kept taverns and eating-houses; and invented public games, which were therefore called *ludi* by the Romans. Nothing satisfactory is recorded of their commerce; but, from the splendour of their monarchy, and the commodious situation of their country, we may reasonably suppose it to have been extremely

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flourishing. Their religion seems to have resembled that of the Phrygians. They worshipped Cybele at Magnesia, under the name of Sypilene; and temples were erected in the same city, to Jupiter and Diana Leucophryna.

Masnes, the first king of Lydia mentioned in history, is said to have been the son of the earth, which, in the language of the ancients, denotes him to have been of mean extraction. Heraclides mentions an anonymous king of this country, who was suddenly raised from the abject condition of a journeyman cartwright to the throne. This fortunate slave may have been Masnes, but there is no firm foundation for such a conjecture.

Masnes was succeeded by his son Cotys, and Cotys by Atys; in whose reign a great scarcity of provisions prevailed throughout the kingdom. This calamity was patiently endured by the inhabitants for several years; but, as the evil continued, they resolved to divert their minds by all manner of amusements. Accordingly, some invented one game, and some another, till dice, balls, and such other diversions as were anciently used among the Greeks, were gradually introduced. Having executed this project, they used to play one whole day without interruption, and devote the next to eating and drinking. At length, however, the king was obliged to divide the whole nation into two bodies, commanding them to determine, by lot, which of the two should remain at home, and which go in quest of new settlements, since their native country could no longer afford them a sufficient maintenance. This plan was immediately adopted, and those who were constrained

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to go abroad sailed under the command of the prince, Tyrrhenus, to that part of Italy then called Umbria, while the others remained under the government of Atys.

Atys was succeeded by his son Lydus; from whom the country, hitherto called Mæonia, derived the name of Lydia.

Alcymus, the next sovereign, is represented as an equitable, munificent, and patriotic prince, who was so universally beloved, that the whole nation assembled, in the seventh year of his reign, to offer sacrifices for his health and prosperity. Stephanus observes, that in his time the city of Ascalon was built by Ascalus, brother to Tantalus, who led an army of Lydians into Syria.

Of Adrymetes, Cambletes, Tmolus, Theoclymenus, and Marsyas, nothing worthy notice is recorded, except that Cambletes murdered his queen, and afterwards revenged her death by an act of suicide; and that Tmolus put an end to his life by throwing himself from a precipice.

Marsyas was succeeded by Jardanes; in whose reign the kingdom of Lydia was so dreadfully corrupted by licentiousness, that the princess Omphale could not find shelter, even within the royal palace, from the insults of an unruly multitude; the most scandalous lusts being sanctioned by the example of government.

On the demise of Jardanes, the crown was bestowed on his daughter Omphale, who severely punished those who had abused her in her father's life-time; and, by causing all the slaves to be shut up with their mistresses in every part of the kingdom, extended her revenge to the

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whole nation. However, her thoughts were soon totally engaged by her passion for Hercules.

Alcæus, son of Hercules, and Omphale, next succeeded to the throne, and is said to have been the first Lydian monarch of the race of Hercules.

B. C. 680. Of Belus, Ninus, Argon, Leon, Adrysus, Alyactes, and Meles, nothing is known but their names. Candaules, the last king of the second race, was assassinated by his favourite minister Gyges on the following occasion: Candaules had imprudently extolled the charms of his queen to Gyges, and placed him in the porch of her chamber, that he might see her undress when she went to bed. The minister used the utmost caution to conceal himself from the queen's observation; but she plainly discovered him going out, and, next morning, informed him, that he must either expiate his crime by his own death, or murder Candaules, the contriver of it, and receive both her and the kingdom for his reward. Gyges accordingly stabbed his master while he was asleep; married the queen, and took possession of the throne, in which he was confirmed by the Delphic oracle. In token of gratitude for his elevation, he sent many valuable presents to Delphos; among which were six cups of gold, weighing thirty talents. He reigned thirty-eight years, and was succeeded by his son.

Ardyes, on his first accession, was engaged in a war against the Milesians, and reduced the city of Priene. In this reign the Cimmerians invaded Asia Minor; but what battles were fought between them and the Lydians are no

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where recorded. Herodotus only observes, that they made themselves masters of Sardis, but could not reduce the castle. Ardyes died in the forty-ninth year of his reign, and left the sceptre to his son,

Sadyattes, who retained the regal dignity twelve years, and carried on the war with the Milesians.

Alyattes, the son and successor of Sadyattes, waged a sanguinary war, for the space of six years, with Cyaxares, king of the Medes, till the adverse armies being mutually terrified by a total eclipse of the sun, a pacification was effected by the mediation of Syennesis, king of Cilicia, and Nebuchadnezzar, king of Babylon. Peace being concluded between the Medes and Lydians, Alyattes employed his troops successfully against the Scythians and Smyrneans; the last of whom he finally reduced, and took possession of their country. He also continued the war for five years against the Milesians; but, at the expiration of that time, he was compelled to conclude a truce, for the purpose of rebuilding the temple of Minerva at Assesus, and, soon afterward, agreed to a permanent peace.

On the death of Alyattes, his son, Crœsus, ascended the throne, and extended his conquests so successfully, that his kingdom became equally respectable with those of Media, Babylon, and Egypt. He made himself master of the city of Ephesus; compelled the Ionians, Æolians, and all the other Greek states of Asia, to pay him an annual tribute; subdued the Phrygians, Mysians, Thracians, Paphlagonians, Carians, Dorians, Pamphylians, and all the nations that lay be-

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tween Lydia and the river Halys; and obtained a victory over the Sacæans; in commemoration of which the Babylonians, his allies, annually celebrated a festival called the Sacæa.

Crœsus having, by these important victories, acquired great fame, several wise men of that age went to visit his capital, and, among others, Solon, the Athenian legislator. On his arrival he was entertained at the palace with great hospitality, and shown the magnificence of the royal treasury. Whilst he was contemplating the immense riches of the Lydian monarch, Crœsus asked him who was the happiest man he had ever known, supposing that he would, without hesitation give the preference to him. But Solon (being an enemy to all manner of flattery, and resolved to speak the truth on every occasion) replied that Tellus,* the Athenian, was the happiest man he had ever seen. Crœsus then demanded who was the happiest man after Tellus, but the philosopher again disappointed him, by naming Biton and Cleobis, two Argives, who proved victorious in the Olympic games, and died in the temple of Juno, after exciting the public applause by an extraordinary respect to their mother. Crœsus appearing displeased with Solon for preferring the condition of these persons to that of a powerful prince, the philosopher observed, that it was impossible to judge of the happiness of any man before death; and that all things ought to be estimated by their termination.

* Tellus was an amiable and virtuous citizen of Athens, who lost his life in defence of his country; was buried at the public expence of the Athenians; and had certain honours paid annually to his memory.

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Shortly after the departure of Solon, Crœsus lost his favourite son Atys, who was unfortunately killed at the chase of a wild boar by Adrastus. This loss proved a great allay to his happiness, for he continued inactive and disconsolate for two years. But at the expiration of that time the growing power of the Persians roused him from his lethargy, and induced him to oppose the rapid conquests of Cyrus. Accordingly he consulted all the oracles, strengthened himself with alliances, and led a numerous body of forces into Cappadocia, then belonging to the Persians. Here he encamped in the vicinage of Sinope, and began to ravage the country. But Cyrus marched against him, and compelled him to retire to Sardis, which was soon after taken by assault, as we have already related in the history of Persia. In the attack of the town Crœsus was exposed to the most imminent danger, and would certainly have been killed, had not his second son, who till that time had been speechless, cried out to the Persian who was preparing to strike the decisive blow, "Soldier, spare Crœsus!" Herodotus observes, that when the king was taken prisoner, Cyrus caused him to be loaded with fetters, and placed on a pile of wood, designing to offer him and fourteen young Lydians as a burnt sacrifice to the gods. But on the unhappy captive invoking Solon, and repeating the words of that great philosopher relative to the instability of human happiness, he commanded him to be taken down from the pile and ranked among his counsellors. However, Xenophon affirms, that Cyrus received the van-

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quished prince with great kindness and humanity when he was first presented to him.

On the reduction of Sardis, and the captivity of their king, the whole country of Lydia submitted to the conqueror, and continued in subjection to the Persian empire till that also was overthrown by the Macedonians.

SECTION V.

THE LYCIANS.

THIS country, originally called Mylias, from the Myliæ, a people of Crete, and afterward Lycia, from Lycus, the son of Pandion, king of Athens, lay between the 36th and 38th degrees of north latitude; being bounded on the north by Phrygia Major; on the east by Pamphylia; on the south by the Mediterranean; and on the west by Caria. The soil was extremely fertile, the water pure, and the air salubrious.

The principal cities of Lycia were Telmessus, seated on a noted bay in the western limits; Patara, formerly celebrated for a temple and oracle of Apollo; Myra, the metropolis of Lycia when a Roman province; Olympus a famous city near the mountain of the same name; Xanthus, Pinara, Cragus, Tlos, and Simena.

The Lycians, said by Herodotus to have descended from the Cretans, were once a very powerful and warlike people, and are highly commended by ancient historians for their tem-

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perance, and mode of administering justice. In latter ages they had twenty-three cities, each of which sent deputies to a general assembly, where all matters of importance were fairly canvassed and determined by a majority of votes. Here they elected the president of the council; and here the officers of each city administered justice, declared war, concluded alliances, made peace, &c. The country was at first divided into several petty kingdoms; but in process of time it became subject to one prince; for Herodotus in enumerating the kings that contributed toward the equipping Xerxes's fleet, mentions but one king of Lycia, by name Cyberniscus.

This nation was first subjugated by Crœsus, and afterward by Cyrus. But the courage and intrepidity with which the natives of Xanthus opposed the Persian general, merits particular notice. Instead of following the example of their neighbours by a voluntary submission, they attacked, with a handful of men, the numerous and victorious army of Harpagus, and fought with incredible bravery, though under every possible disadvantage. At length, finding themselves overpowered by numbers, they retired into their city; set fire to the castle, where they had shut up all their families and riches; and engaged themselves by a solemn oath to die together. They then returned to the engagement, and fought with unabated fury till they were all cut to pieces.

The Lycians continued under the government of their own kings, after they were reduced by Cyrus, but paid an annual tribute to Persia. Upon the decline of that empire they fell into the hands of the Macedonians; and

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after the death of Alexander they were governed by the Seleucidæ. On the defeat of Antiochus the Great by the Romans, Lycia was granted to the Rhodians, and soon after declared a free country. However, in the reign of Claudius, it was reduced to a Roman province.

With respect to the trade and navigation of this people, ancient authors are totally silent. But their religion, and the generality of their customs, were similar to those of the Cretans, who will be spoken of in the sequel. They had, however, one custom peculiar to themselves, for they took their names from their mothers instead of their fathers; so that if any one were questioned concerning his ancestry, he replied, by adverting to the female line. Besides, if a free-born woman married a slave, her children were entitled to all the privileges of citizens; but, if a man of quality espoused a slave, his children were deemed incapable of enjoying any honorary or public lucrative employment.

The succession of the Lycian monarchs, and the length of their respective reigns, are enveloped with such clouds of fiction, and interrupted by so many chasms, that it is impossible to give any rational account of them. Indeed, there are but three kings of all Lycia noticed in history, viz. Amisodarus, who is fabled to have nourished the monster Chimæra; Jobates, who gave his daughter in marriage to Prætus, king of the Argives, and made a successful expedition against the Tirynthians; and Cyberniscus, one of the admirals who served in the Persian fleet at the time of Xerxes's expedition against Greece.

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SECTION VI.

THE CILICIANS.

CILICIA, now Caraminia, according to the Greek writers, derived its name from Cilix, the son of Agenor, who formed a settlement in this country. It lay between the 36th and 40th degrees of north latitude, and was bounded by Mount Amanus on the East; by Isauria, Cappadocia, and Armenia Minor, on the north; by Pamphylia on the west; and the Mediterranean on the south. The whole country was anciently divided into Cilicia Aspera, and Cilicia Campestris. In the former were the cities of Aphrodisias, so called from Venus, who was worshipped there in a magnificent temple; Nagidus, a Samian colony; Sarpedon, famous for a noble temple consecrated to Apollo and Diana; Sydra, or Syedra; Arsione, Animurium, Celandris, Lephyrium, Seleucia, Lamus, and Philadelphia; and in the latter were Soli, built by the Rhodians, destroyed by Tigranes, king of Armenia, and rebuilt by Pompey; Tarsus, the birth place of St. Paul, formerly equal to Athens and Alexandria for the study of philosophy and polite literature; Anchiale, built by Sardanapalus; Anazarbum, seated on the banks of the Pyramus, and in the Roman times the metropolis of Cilicia Secunda; Issus, famous for the battle fought in its neighbourhood, between Alexander the Great and Darius Codomannus; and Alexandria, built by the Macedonian hero, between Issus and the straits of Cilicia.

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That part of the country called Cilicia Campestris was one of the most fruitful tracts in Asia; but the western division was remarkably steril. The air in the inland cities was deemed salubrious; but very dangerous on the coast.

Josephus asserts that this country was first peopled by Tarshish, the son of Javan; and afterward reduced by a colony of Phœnicians under the conduct of Cilix. But, in process of time, other colonies from Syria, Greece, and the adjacent countries, mingled with them, and introduced that variety of languages* noticed among the inhabitants of Cilicia.

Both Greek and Latin authors represent the ancient Cilicians as a rough unpolished race, whose treachery, injustice, and cruelty, were proverbial; and who, in the Roman times, procured their subsistence chiefly by piracy. Previously to their settlement in Cilicia they were governed by their own princes, and divided into two petty kingdoms, called the Theban and the Lyrnessian; of which the former was ruled by the family of Eetion, and the latter by that of Evenus. But from their establishment in this country to the time of Cyrus, no mention is made of their sovereigns; though they certainly retained the regal form of government till the reign of Artaxerxes Mnemon. On the extinction of the Persian empire Cilicia became a Macedonian province; after the death of Alexander it was governed by the Seleucidæ; and Pompey annexed it to the Roman empire. On its first division, the part called Trachæa, was governed

* The Cilicians in some places used the Greek, and in others the Syriac tongue; but the predominant language was a dialect of the Persian.

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by kings appointed by the Romans. But in the reign of Vespasian the whole was formed into a province, and divided into Cilicia Prima, Cilicia Secunda, and Isauria.

With respect to the succession of the Cilician kings, history affords but a very imperfect account. Eetion, king of Thebes, is said to have reigned before the migration into Cilicia, and to have assisted Priam in the Trojan war. He was father to the famous Andromache: and perished, with his seven sons, in defending his capital from the assault of Achilles.

During the same war Evenus reigned in Lyrnessus, and was succeeded by his sons Mines and Epistropus, who were both slain by the Greeks. Syennesis the first was contemporary with Cyaxares, king of Media, and Nebuchadnezzar, king of Babylon. Horomedon is noticed by Herodotus, but his actions are passed over in silence. Syennesis the second served under Xerxes in the invasion of Greece. And Syennesis the third was compelled to assist Cyrus the younger against his brother Artaxerxes. He is supposed to have been the last prince who reigned in this country, previous to its reduction by Alexander; for no farther mention is made of kings, but only of governors of Cilicia, appointed by the kings of Persia.

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CELTES AND SCYTHIANS.

SECTION I.

THE CELTES.

THIS nation yielded to none upon the earth in point of antiquity, being the descendants of Gomer, the eldest son of Japhet: yet, historians have been so confounded by the variety of their names, exploits, and migrations, that it is almost impossible to separate them from the Scythians, or to give their history with any tolerable perspicuity.

On their migration from Phrygia, the residence of their progenitor, they advanced through Thrace, Hungary, Germany, Gaul, and Italy, till they had spread themselves to the utmost borders of Spain. In this large European tract they fixed a boundary between the Scythians and themselves; began to assume the appearance of a powerful nation under a regular monarchy; and gave a variety of names to their new possessions. Thus those who occupied the banks of the Rhine, and advanced thence toward the south and west, as far as the Pyrenees and the German ocean, gave all that country the name of Gallia and Galatia; those who inhabited the more northern regions, above the Euxine sea and the north of the Danube, were called Cymbrians, and gave the name of Cymbria Kersonesus to that part of Germany now called

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Holstein; and mention is made of them by ancient geographers in so many parts of Europe, that Ortelius imagined the name of *Celtic* to be the proper appellation of that division of the globe: and accordingly drew a map of ancient Europe, with this title, "Europam, sive Celticam, veterem." The names of Sacks and Titans were only bestowed on those of Asia Minor; so that they were chiefly known in this part of Europe by the epithets of Celtes and Gauls.

Previously to their removal from Asia, the Celtes had signalized their names, and are supposed to have been governed by their own princes. But the records of those early exploits are so dark and intricate, that they are totally unworthy of observation; particularly as the Asiatic conquests did not remain long enough in their possession to merit a place in the geography of their country.

Their European territories seem to have extended from the Danube to the farthest extremities of Spain and Portugal, being bounded on the south by the Mediterranean, and on the west and north-west by the western and northern oceans. It appears improbable that they should have penetrated into Sweden, Denmark, and the other northern regions, till they found themselves straitened in the more pleasant climates of the south. However, in the time of Julius Cæsar, not only they, but the northern islands of Britain, Ireland, and even Iceland constituted part of the Celtic Gallia.

So considerable was this nation, even in the time of Augustus Cæsar, that it contained no less than sixty great communities, which, according to Strabo, were distinguished by the names of

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cities or districts. But how much greater was their importance before that time may be supposed from that memorable expedition, in the time of Tarquin the elder, in which Bellovesus penetrated through the Alps at the head of a formidable army, and reduced great part of Italy, thence called Gallia Cisalpina.

The religion of the Celtes was nearly the same in substance with that of the Scythians. They neither erected temples nor statues: but planted spacious groves, which, being open on the top and sides, were deemed more suitable for the worship of an unconfined being. They seem to have chosen the oak as their favourite emblem of the Deity; for that tree was always considered with peculiar veneration, and many supernatural virtues were attributed to its wood, leaves, fruit, and misletoe. At least, such were the actions and practices of their immediate descendants. But in later ages their simplicity was corrupted by the idolatrous superstitions of other nations; and their princes and heroes soon became the objects of blind adoration. All religious concerns were placed in the hands of their curetes, since called druids, and bards, who performed sacrifices and all other solemn rites, and instructed youth in philosophy, astronomy, and astrology, together with the doctrines of immortality, and the transmigration of the soul. These, however, were only taught by oral tradition; being accounted too sacred to be committed to writing.

More common subjects, such as their devotional hymns, the exploits of their warriors, and their exhortations to the people before a battle, were couched in verse, and sung by them upon

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proper occasions. Diodorus observes, that the bards used to accompany their poetic effusions with instrumental music, and were held in such high veneration, that if one of them made his appearance whilst two armies were engaged in battle, both sides immediately ceased fighting. Indeed, they were universally regarded as prophets of the gods; and therefore it was deemed impious to disobey or neglect their injunctions.

Many authors have commended their virtue and morality; Aristotle affirms that philosophy passed from them to the Greeks; and Diodorus quotes a curious passage out of Hecateus, importing that the druids had certain instruments by which they could draw distant objects nearer, and discover seas, mountains, and valleys, in the moon—a convincing proof that they must have made some great progress in that sort of learning above all the contemporary nations. However, the cruel customs which they adopted,* induced a Roman historian to call their religion an impious superstition; and, as such, it was abolished by the emperor Claudius.

They anciently led an itinerant kind of life, carrying their families about in large waggons, and ranging from place to place in quest of pasture, conquest, or amusement. Their usual food was venison and wild fruits, and their common beverage milk, for they were then wholly inattentive to agriculture; and when they adopted it, in later years, they generally left the management of it to their wives and slaves. At length, however, they began to build towns and

* They frequently polluted their altars with human victims, and murdered their slaves or prisoners of war, to draw an augury from the streaming of their blood.

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cities, which they fortified and embellished with walls, towers, and magnificent edifices. Their thirst of plunder impelled them to many acts of cruelty, and their intrepid bravery in war was equally known and dreaded. Their dress was remarkably neat, and they were usually decorated with bracelets, rings, gold chains, and other ornaments. Their arms were bows and arrows, darts, scimiters, daggers, javelins, and a kind of bayonets; they had likewise shields and helmets; and as they were divided into several tribes or petty kingdoms, their armies were divided in a similar manner in time of war, that the valour and merit of each tribe might shine more conspicuously. They used, like all other idolatrous nations, to consult their priests upon all emergencies, especially before an engagement. It was also their custom to observe the heavens upon such occasions, and, if possible, to avoid fighting till after the full moon. Their martial laws were set to music, and recited by the youth long before they were able to bear arms; and, in short, nothing seems to have been omitted that could enflame them with an insatiable thirst of glory, and cherish that warlike temper which made them so formidable to the surrounding nations.

Of their ancient trade we can say but little, except that Mercury, the son of Jupiter, appears to have polished them considerably by his laws, and the great improvements he made in commerce, of which he was, afterwards, worshipped as the patron and protector. Having found an iron mine on mount Ida, in Crete, they began to forge tools, arms, shields, and armour; but how far they improved these, and what other arts

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they cultivated, can be only guessed from their manner of life. However, as their warlike dispositions did not hinder them from raising sumptuous edifices, nor from affecting some grandeur in their equipages, furniture, and apparel, it is highly probable that such arts and manufactures as tended to luxury were encouraged among them.

Their language was the old Celtic or Gomerian, which was formerly used, with some variety of dialect, in all parts of Europe; and is still spoken in the Highlands of Scotland, and some part of Ireland. The Welsh is also a dialect of the same tongue.

Acmon, the first prince of note of the Gomerian or Titanic race, is supposed to have been contemporary with Terah, the father of Abraham, and to have received divine honours, after his death, in Phrygia, where his name was given to the city of Acmona, and a grove was consecrated to him.

Upon the demise of Acmon the government devolved on his son Uranus, who married his own sister Ge, or *the earth*, and had by her four sons. Many fabulous particulars have been related of him by the Greek and other writers, relative to his skill in magic, astrological predictions, &c. But his conquests both in Asia and Europe were certainly owing to his ambition and policy. The ancients are silent concerning the length of his reign; but he is said to have been deposed by his eldest son Saturn, and to have died in close confinement.

Saturn, surnamed Chronos, is supposed to have been the first who assumed the regal dignity;

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for all his predecessors had contented themselves with the title of princes; and an ancient writer observes, upon the authority of Perecydes, that Saturn was called Chronos from the circumstance of his wearing a diadem. He is also said to have taken much pleasure in wearing a red cloak, or short coat of the Gallatic dye; from which came also the royal purple so much worn, in succeeding ages, by monarchs and persons of the highest quality. This prince was peculiarly successful in his administration and conquests. But his mind was continually distracted by guilt and jealousy; and the apprehensions which he entertained of his relatives were soon realized; for his brother Titan seized on his person, and threw him into prison; and his son Jupiter, after rescuing him from captivity, compelled him to retire into Italy, where he was kindly received by Janus, king of the aborigines, and admitted to a participation of the throne. How long he lived after this change in his affairs it is impossible to determine; but he is supposed to have ended his days in the island of Sicily, where a tomb is erected to his memory.

Jupiter was no sooner established on the throne than his uncle Titan, having formed a powerful party, excited a war against him, which continued to rage with the most dreadful fury for the space of ten years, till it terminated at length in the total overthrow of Titan and his adherents by Jupiter, who went against them in person with a great fleet and army, and gained this important victory near the ancient city of Tartesa, in Spain. This seems to have been the true origin of the fabulous war of the Titans or

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giants, against the gods, which the poets have so artfully interwoven with fiction, that it is almost impossible to discover the truth.

Jupiter, after the example of his predecessors, espoused his own sister Juno. But as he had many amorous intrigues with other women, he was compelled to endure many mortifications from his jealous queen. However, his pleasures did not militate against the prosperity of his subjects; for he allowed himself proper seasons for the administration of justice throughout all the provinces of his kingdom; and applied himself with a laudable zeal to the extirpation of robbers and banditti, who had long committed the most horrid outrages in the forests of Thessaly, Macedonia, and Illyria. Indeed, this step was absolutely necessary, for Jupiter having made mount Olympus his chief residence, his subjects could not otherwise have resorted safely to his court.

He is said to have divided his kingdom, and given the western or European part to his uncle Dis or Pluto, while he kept the Asiatic or eastern division for himself. He also bestowed some part of Africa on his nephew Atlas, but having afterward conceived some jealousy of him, he caused him to be put to death. This Atlas had a very beautiful daughter called Maia, whom Jupiter married, being unable to obtain her on any other condition.

Some authors have asserted that, in consequence of the continual seditions, raised against him by his revengeful consort, Jupiter degenerated into a kind of tyrant. But Diodorus Siculus, and Ennius, upon the authority of the Cretan historians, bestow the warmest encomi-

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ums on his prudence, equity, learning, strength, and valour. He died in the hundred and twentieth year of his age, and the sixty-second of his reign; and was buried in the isle of Crete, where his monument was shown many ages afterward by the inhabitants. His son Cres or Cret, from whom the island of Crete is supposed to have derived its name, was then at the head of the curetes, and performed the last offices of duty to his father, after which he assumed the government in that island.

Theutat or Mercury, the son of Jupiter and Maia, had the western part of the empire assigned to him after the death of his uncle Pluto. He was peculiarly famed for his skill in magic, auguries and philosophy: and universally admired for his eloquence, prudence, courage, and activity. He is said to have travelled into Egypt, for the express purpose of penetrating into the most mysterious arts and sciences, and on his return taught his subjects the art of melting, refining, casting, and working metals; and also instructed them in the nature and advantages of commerce. He also formed an excellent code of laws, caressed all foreigners who visited his dominions, gave the most liberal encouragement to the arts and sciences, and wrought so great an improvement on his people at large, that his memory was held in the highest veneration even in the time of Cæsar, who observes that he had statues and altars reared to his honour in every town and village. He reigned, according to the Alexandrian chronicle, thirty-four years, but authors differ in opinion respecting his death—some supposing that he died peaceably in the possession of his kingdom, and others asserting

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that he ended his days in Egypt, whither he was compelled to retire from the evil designs of his brothers. However, the former opinion seems most reasonable, and receives a considerable sanction from the circumstance of a large tomb standing near New Carthage in the time of Hannibal, which was called the tomb of Mercury Theutat.

Nothing satisfactory can be said concerning the kingdom, from the death of this prince to its conquest by the Romans, except that the unwieldiness of so vast an empire caused it to split into many petty kingdoms under his successors; and that the intestine divisions which ensued, facilitated the designs of a vigilant and warlike enemy.

On the dismemberment of Iberia, or Spain, by the Carthaginians, and the reduction of the northern provinces by the Scythians, some powerful colonies of the Celtes or ancient Gomerians returned into Lesser Asia, and having seized on several places by force, formed new settlements, which they distinguished by the names of Galatia, Parthia, Saccacene, &c.

SECTION II.

THE SCYTHIANS.

THE prodigious tract of country anciently inhabited by this people extended from the 25th to the 110th degree of east longitude, and was divided into European and Asiatic Scythia, including the two Sarmatias, which lay between, and severed the two Scythias from each other.

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The Asiatic Scythia comprehended in general Great Tartary and Russia, in Asia; and, in particular, the Scythia beyond Imaus contained the regions of Bogdoi and Tanguti; while that within Imaus had Mongal and Turkestan, the Usbak, Kalmuc, and Nagaian Tartars, Siberia, Nova Zembla, and the Land of the Samoiedes. Sarmatia contained Albania, Iberia, and Colchis, which now constitute the Circassian Tartary, and the province of Georgia.

Scythia, in Europe, contained Muscovy and the Lesser Crim Tartary, in the East; and Lithuania, Poland, part of Hungary, Transylvania, Walachia, Bulgaria, and Moldavia, in the west. Sarmatia seems to have extended northward to Feningia, now Finland: this part they divided from Northern Germany by the Mare Sarmaticum, which they imagined to run up into the Northern Ocean, and dividing Lapland into two parts, made the western regions of Sweden and Norway into an island, and Finland into another, supposing this also to be cut off from the continent by the gulf of that name.

The ancient Scythians, according to Josephus and others, who have been styled the "Fathers of Nations," were the descendants of Magog, the second son of Japheth. In migrating into Europe, Gomer's posterity turned toward the north-west, and these spread themselves toward the north-east into both Scythias, where the ancient Muscovites or Tartarians are distinguished by the name of *Mogli*, which seems to be a corruption of *Magogli*, the sons of Magog. These conjectures are also considerably strengthened by the fierce and terrible character which the

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Scriptures give of Magog, and which is strictly applicable to the barbarous Scythians.

At what period they began to settle themselves under a regular government is now impossible to determine. But it appears that one or two tribes at least, viz. the free and royal Scythians, were anciently governed by kings, and made a more considerable figure than the rest.

Of their laws we cannot speak with accuracy, nor can we suppose them to have been very numerous, as their justice, temperance, simplicity of life, and contempt of riches, seem to have almost precluded the necessity of public rewards or punishments. Though inured to labour, fierce in battle, and of extraordinary strength, they are said to have mastered their affections so well, that they made no other use of victory than to augment their fame. They used to convey their families from place to place in covered waggons, drawn by oxen or horses, and made sufficiently capacious to contain all their furniture. Their numerous flocks were esteemed their greatest wealth, as supplying them with wholesome beverage and warm apparel. Gold, silver, diamonds, and other articles of luxury, were the objects of their contempt; and those virtues which the Greeks vainly laboured to attain by learning and philosophy, were constantly practised by them as the happy consequence of their ignorance of vice. Such a nation, therefore, could have wanted but few laws for the security of their property, or other political concerns. However, they had some, relative to religion, customs, &c. which forbade, under pain of death, any innovation in the establishment; and

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excluded women from the benefit of marriage, or men from assisting at the solemn festivals, till they had rendered themselves worthy, by killing an enemy.

It must, however, be acknowledged, that some of the Scythian tribes bore a very different character, and were represented of so fierce and cruel a disposition, as even to feast on the flesh of their vanquished enemies. These, however, were situated at so great a distance from the government as to be out of the reach of its laws; and as the inclemency of the air in those remote regions might probably incite them to cruelty, so the distance and sterility of their country might make them more incapable of being restrained by the ordinary regulations of society.

According to some successions noticed in history, the Scythian crown appears to have been hereditary, but their monarchs were by no means despotic: for they were deposed, and sometimes put to death for any violation of the established laws. When any of their kings were confined by indisposition, they sent for three of their most famous prophets or soothsayers, who commonly asserted that some Scythian (mentioning his name) had perjured himself by swearing by the royal throne. The accused person, being immediately seized, was then brought before the king, and charged with the crime of perjury. If he denied the fact, other prophets were sent for, who either confirmed the evidence, and sentenced the culprit to decapitation, or otherwise acquitted him. In the latter case a new supply was sent for; and, if he were then absolved by the majority, his first accusers were bound hand and foot, and placed in a cart

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loaded with faggots, which was immediately set on fire.

A remarkable instance of their great respect to their monarchs appears in the pompous solemnity of their funerals, which were performed in the following manner. The royal corpse, being carefully embalmed with bruised cypress, incense, parsley, and anniseed, was placed in a chariot, and conveyed from one tribe to another through all parts of the kingdom. In every country that received the funeral procession the inhabitants were compelled to imitate the royal Scythians in their mournful ceremonies, * and accompany the hearse to the next province, till it reached that part of the Gerrians which was the remotest in the kingdom. Here the body was deposited in a large square hole, upon a bed encompassed with spears, and covered with timber; a canopy was then spread over the monument, and the favourite concubines, head cook, groom, waiter, and messenger, with some horses, were strangled, and deposited beneath it, for the service of their deceased sovereign. Some golden cups, and other necessary utensils, were also placed in the vacant spaces; and the earth was thrown upon the whole so as to form a high mound or artificial mountain. At the expiration of the year, fifty young Scythians of quality, with an equal number of horses, were strangled; their bowels taken out, and their bellies stuffed with straw; the bodies of the men were fastened upon their horses by an iron stake, and the horses, thus mounted, were set upon semicircular boards,

* These ceremonies consisted in cutting off one part of the ear, shaving the head, and piercing the left hand with an arrow.

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and placed at a convenient distance from each other round the royal monument.

When a person of inferior quality died, his nearest relatives caused his body to be embalmed and carried in a chariot from house to house among his friends, who received and feasted the mourners in their turns, setting part of the banquet before the deceased. This ceremony continued forty days, at the expiration of which the corpse was buried; the attendants purified themselves by the smoke of a fragrant kind of hempseed; and the ceremony concluded with hideous shrieks.

The Scythians worshipped a plurality of gods and goddesses, among which were Vesta, Jupiter, Apia, Apollo, Venus, Neptune, and Vulcan; but their favourite deity was Mars, to whom they consecrated their finest groves, and reared an altar of prodigious extent in every district. Herodotus, speaking of these altars, observes, that each of them consisted of small wood tied up into bundles, and covered three stadia of land in length and breadth, though the height was not proportionable. The top, which was quadrangular, had three sides perpendicular, and the fourth sloping, to render it easy of access. One hundred and fifty loads of faggots were annually brought to each altar to supply those which had been decayed by the inclemency of the winter; and on the summit of each of these heaps was erected an old iron scimiter, as the image, or rather emblem of the deity. Their ordinary sacrifices were horses, and all other cattle; with the first fruits of the earth, and the richest spoil of their enemies. Every hundredth prisoner of war was also immolated in the

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following manner: The priest, having poured a libation of wine upon the captive's head, cut his throat, and received his blood into a bowl, with which he ascended to the top of the altar, and washed the deity's sword. The victim's right arm was then cut off close to the shoulder, and thrown up into the air; but no farther notice was taken of the body. In the offering of animals, either to Mars, or any other idol, the same rites were practised every where without variation; they brought the beast to the altar, having its fore feet tied with a cord, by which the person who officiated as priest threw it down. Whilst it was falling, he called upon the deity to whom it was presented, and then strangled it; as soon as it was dead, the skin was stripped off, and the flesh boiled; and the ceremony concluded with throwing part of it before the altar, and distributing the remainder among the votaries. Some of the most valuable spoils of war were anciently sent by a number of Scythian virgins, under a proper escort, to the Delphic Apollo; but the length and difficulties of the journey compelled them to discontinue this practice.

The warlike temper and exploits of this people were universally dreaded by their contemporaries; and they appear to have taken the utmost care for the cultivation of their martial genius. Thus, they are reported to have drank the blood of the first enemy they took captive, and to have presented the heads of all whom they killed in battle to their monarch. They used to flay their vanquished foes, to stretch, dry, and tan their skins, and apply them to various purposes; such as covering their quivers, or decking their own

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bodies; they also frequently hung them at their horses' bridles, where they served both for napkins and trophies of victories; while the skulls were converted into drinking cups.

In consequence of their living free from care and ambition, and eating plentifully of animal food, the ancient Scythians acquired ruddy complexions, and became so plethoric, that many of them cauterized their arms, shoulders, and breasts, in order to draw of all superfluous moisture, and prevent their growing too unwieldy. What provision they made when absent from their flocks and herds, is not easy to determine; but it is extremely probable that, when they entered an enemy's country, they seized upon all the cattle they could meet with; and, when that failed, they had recourse to a certain composition, which they carried about with them in small pieces like pills, one of which would afford sufficient nourishment for several days. Pliny observes, that they used a similar expedient with their horses, by means of a certain weed, which enabled them to travel some days without eating or drinking.

Their manufactures consisted chiefly in building waggons for their families, tanning leather for their quivers, bucklers, &c. and fabricating their own weapons. Their mode of living was altogether incompatible with commerce; and as to their learning, they do not seem to have even understood writing till they brought it with them from Asia, after their twenty-eight years invasion of that country.

From some instances that occur in the history of their kings, they seem to have allowed of polygamy, and were not over strict in their mar-

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riages. Plato seems to intimate that they had their women in common; but, if any such custom prevailed, it must have been confined to the more savage tribes, for the royal and free Scythians had wives; and some of their monarchs are expressly said to have taken them from other nations. They were in general remarkably abstemious, and seem to have abhorred the vice of drunkenness. However, a wine feast was kept once a year in every district, for those who had signalized their courage in battle; and another was used at funerals. Their mode of crossing a river was truly singular; they laid their saddle and weapons upon a skin filled with cork, and so well sewn, that not a drop of water could penetrate it; they then laid themselves down upon it, and, taking hold of their horse by the tail, made him swim to the opposite shore. They were remarkable for the strength and fidelity of their friendship, which they gloried in above all things, and usually confirmed with the following ceremonies: they poured some wine into an earthen vessel, and mingled it with some of their own blood, which they drew by a slight incision from their hands. They then dipped the points of their weapons into the mixture; uttered some dire imprecation against the party who should prove unfaithful; and, having each of them taken a draught of the liquor, desired some of the by-standers to pledge them, and witness their solemn agreement. A contract thus ratified, whether of private friendship or public alliance, was deemed so sacred, that they thought no punishment severe enough, either in this life or the next, for those by whom it should be violated.

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As they were warm and faithful in their friendship, so were they fierce and vindictive in revenge. If a Scythian had received an injury which he was unable to retaliate, the custom was for him to sacrifice a bullock, and roast the flesh in small pieces. Then he spread the hide upon the ground, and sat upon it, holding his hands behind him, as if they had been tied. Upon this signal, all that beheld him came to make enquiry respecting his discontent; and, if they favoured his cause, took up a piece of meat, and immediately sent him a number of men and horses, according to their ability, or the nature of the injury.

That the Scythians were a very populous nation is well attested by historians; though their cruel and frequent inroads upon each other must have lessened their numbers exceedingly. Their climate, exercise, temperance, and other advantageous circumstances, rendered them hardy, prolific, and long-lived; and sickness was but seldom experienced by them. Hence we are told that many of them grew weary of the world before the approach of death, and hastened their exit by throwing themselves from an eminence into the sea. An incontrovertible proof of their populousness is the succession of colonies which they sent out toward the southern parts of the world; and Herodotus mentions a vessel capable of containing six hundred amphoras, or fifty hogsheads, which was formed out of the heads of the arrows of a Scythian army, in the reign of Ariantes.

Having thus described the religion, manners, and customs of the royal Scythians, we are under the necessity of noticing the more petty

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kingdoms, as they inhabited a considerable part of Scythia, and are supposed to have descended either from the same progenitor, or from some of Magog's brethren.

The Sarmatians are said to have been the offspring of the Scythians and Amazons. Hence Herodotus observes, that the Sarmatian women retained the Amazonian temper, and were more warlike than the rest of the Scythian females. It was chiefly in this province that a virgin was unqualified for matrimony till she had killed an enemy in battle.

The Taurians are said to have subsisted chiefly by war and rapine, and to have sacrificed all persons that were shipwrecked to a virgin dæmon, whom they called Iphigenia.

The Neurians observed the customs of Scythia in most particulars; but pretended to a superior skill in magic, and were reported to be transformed into wolves for some part of the year; an allegory which probably meant no more than their wearing of skins with the fur outward during the winter. This province was so dreadfully infested with serpents, that they were at length compelled to leave it, and remove amongst the Budians.

The Budians were a populous nation, famed for blue eyes and red hair. They built the city Gelonus, which had temples and chapels dedicated to the Grecian gods, and was surrounded by high walls. After the building of this city, the inhabitants applied themselves to tillage and horticulture, and were so much more civilized in their manners than the people of the province, that they seemed to be a distinct race. Indeed, many authors suppose that the Gelo-

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nians were of Greek extraction, and that they gradually became blended with the Budians, their neighbours, who were of Sarmatian origin. The Melanchœneans, so denominated from their affecting to go always in black, followed the Scythian customs, except that they fed upon human flesh, which the royal Scythians did not; nor, indeed, did any other tribe use it as common food, but only on some particular occasions.

The last two Scythian tribes worthy notice were the Nomades, who inhabited the country on the north-west of the Caspian sea; and the Massagetes, who resided on the west. The Nomades differed but little from the free Scythians; they led an itinerant life, and, when called to the wars, left their families and flocks under the care of shepherds till their return. But the Massagetes appear to have had many peculiarities. Their offensive weapons were fabricated of brass instead of steel, and their defensive armour was richly ornamented with gold. When a man attained to old age, which was rather determinable by concurring symptoms than by law, all his relatives assembled and sacrificed him, together with a number of animals. The flesh of all the victims was then boiled together, and the company sat down to their horrid repast. This kind of death, from the very idea of which human nature revolts, was by the Massagetes accounted the most felicitous, because, instead of being deposited in the earth, they acquired the honour of being sacrificed to their deity, and feasted upon by their friends and relations. The sun was the only object of their adoration; and to him, beside human vic-

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tims; they offered horses, as deeming them the noblest and swiftest of quadrupeds. They seem to have been totally ignorant of agriculture, and to have subsisted entirely on fish, milk, and the flesh of their cattle.

With respect to the succession of the Scythian monarchs, ancient records are so extremely barren, perplexed, and obscure, that it is impossible to present a regular history of their reigns, or to fix a particular period to any of their actions. Such information, however, as is scattered in the writings of Herodotus, and other more recent historians, is collected for the satisfaction of the reader, and the completion of the present chapter.

Scythes, the first king of this nation noticed in history, is said to have been the offspring of Hercules and a monster. But this tale was evidently invented by the Greeks, to sully the origin of the warlike Scythians.

Sagillus is reputed to have sent his son, Panasagorus, with a powerful body of cavalry, to the assistance of Orithya, queen of the Amazons, against Theseus, king of Athens; but, on the prince's arrival, the heroines inspired him with disgust, and he left them to the mercy of their enemies, by whom they were defeated.

Madyes was the son of Protothyas, a warlike prince, under whose conduct the Scythians invaded Media, and held the greater part of Upper Asia in subjection for the space of twenty-eight years. They also made some incursions into the land of the Philistines, where they took the city of Bethshean from the half tribe of Manasseh, and gave it the name of Scythopolis. From hence they marched to Egypt; but Psamme-

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ticus, king of that country, prevailed on them to return, and thus saved his dominions from plunder and desolation. What became of those who survived the massacre mentioned in* the history of the Medes is no where recorded: however, it is supposed that many of them submitted to Cyaxares; that others enlisted in the service of Nebuchadnezzar, king of Babylon; and that the greater division returned into Scythia, where they found that their wives had taken their slaves for husbands, and that those slaves were now resolved to obstruct their entrance into their ancient territories. Hereupon some skirmishes ensued, and victory seemed to hover over the rebels, till, at length, one of the Scythian lords observed, that it was incompatible with their dignity to fight with slaves as equals, and therefore urged his companions to fall upon them with whips, and other instruments of chastisement. This advice was immediately accepted, and attended with complete success, for the slavish rebels were struck with such a panic at this unexpected assault, that they threw down their arms, and fled with the utmost precipitation; whilst their mistresses eluded the resentment of their injured husbands by putting themselves to death. After this victory over their revolted slaves, the Scythians enjoyed a long and uninterrupted peace.

Tomyris, a Scythian heroine, is said to have been demanded in marriage by Cyrus the Great, but she, imagining that her kingdom, rather than her person, was the object of his desire, refused to give an audience to his ambassadors; upon which Cyrus led his army against the Mas-

* Vide page 6.

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sagetes, who were then under her dominion, and there lost his life. However, the whole of this story is rejected by the learned as improbable and absurd.

Jancyrus, a haughty and magnanimous prince, is famous for the spirited answer which he sent to Darius, when the Persian heralds demanded of him earth and water; and for the signal victory which he gained over the Persian army. The occasion of this war is variously related; some affirming that the Scythian had incensed Darius, by refusing him his daughter, and others accusing Jancyrus as being the first aggressor. However, when the heralds made their demand of earth and water, in token of subjection, Jancyrus told them, that, as he acknowledged no other superior than his progenitor Jupiter, and Vesta, queen of the Scythians, he would send a more suitable present to their master, such as might probably cause him to repent of his arrogance. This present was afterward sent to Susa, consisting of a bird, a mouse, a frog, and five arrows, without any farther application. Darius immediately supposed they were sent in token of submission; but Gobrias, who was better acquainted with the Scythians, gave a very different interpretation to the present, viz. that the Persians must not expect to elude the effects of Scythian valour, unless they could fly like birds, plunge under water like frogs, or bury themselves in the earth like mice. This explanation was soon justified; for the king of Scythia summoned all the princes of the other tribes to join their arms with his against the common invader of their country.

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Upon this summons, the kings of the Budians, Gelonians, Sarmatians, Agathyrsians, Androphages, Neurians, Melanchœneans, and Taurians, assembled in council upon the occasion of the war; but only the three first esteemed it a common cause, and resolved to assist Jancyrus; for the others declared they would remain peaceably at home till some act of hostility on the part of Persia convinced them that their liberties were in danger.

To revenge himself on these nations for their unexpected refusal of assistance, Jancyrus resolved to use his utmost exertions, in order to draw the enemy into their country. Accordingly, he divided his army into two columns; one of which was to act in conjunction with the Gelonians and Budians under the command of Taxacis, and the other was commanded by himself; whilst the Sarmatians were ordered to march to the territories of Scopasis; that, in case the Persians should penetrate that way, they might retire to the river Tanais, and upon their retiring, harass them as much as possible. Taxacis, in the mean time, was to keep a day's march behind the enemy, and to tire them with frequent skirmishes, in order to draw them into the territories of the five neuter nations; and, if that expedient failed, they were either to return home, or adopt such other measures as their own prudence might suggest.

These arrangements being made, Jancyrus sent out a detachment of his best cavalry, which, finding the Persian army encamped about three days march from the Ister, destroyed all the products of the ground, and then retreated.

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The Persians eagerly pursued them as they retired still farther back, till they were at length drawn into the territories of the Budians, where they burnt and demolished all that came in their way. On their arrival at a great desert, of about seven days march, Darius thought proper to halt, and accordingly began to build some spacious towns at equal distances from each other. However, he left this work unfinished, to continue his pursuit of the fleeing Scythians, who, by degrees, drew him through the territories of all the nations who had refused to join in the war, and laid waste the country as they retreated, that the Persians might be driven to extremities for want of food. At length, however, Darius was compelled to retire, with the loss of the greatest part of his army, and glad to escape with his own life, though at the expence of his reputation. Indeed, this expedition would have proved tragical in the extreme to Persia, if the Ionians had kept their promise to the Scythians, and destroyed the bridge which Darius had thrown across the Ister; but they only deceived them with an assurance that it should be demolished, while the Persian army was advancing to repass it with all possible expedition. When the Scythians found that the invader was gone beyond their reach, they loaded the Ionians with the most opprobrious epithets, and made themselves amends for the ravages they had been compelled to make in their own country, by laying waste the country of Thrace as far as the Hellespont, and enriching themselves with the spoils of the unfortunate inhabitants.

Saulius is said to have killed Anacharsis, a prince of the blood, for presuming to introduce

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the nocturnal rights of the mother of the gods into Scythia, which he had seen performed among the Greeks. Anacharsis prudently chose a private place, covered with a thick wood, for the celebration of this new worship; but, a Scythian having discovered him, and revealed the whole matter to his sovereign, Saulius hastened to the place, and shot him dead upon the spot.

Aripithes had a numerous progeny, but particularly one son, named Scythes, whose mother, a native of Istria, had caused him to be educated in all the Grecian customs. Aripithes being afterwards slain by the treachery of the Agathyrsians, this son found means to possess himself of the vacant throne.

Scythes, though now possessed of the kingdom, and married to one of his father's wives, who was a Scythian woman, preferred the Grecian customs to those of his own country. To indulge himself in them, without giving offence to his subjects, he led his forces to the metropolis of the Borysthenians, which is reported to have been a colony of Milesians, and, leaving them before the place, entered it alone. Then, causing the gates to be shut, he laid aside his Scythian dress, and devoted a whole month to the enjoyment of the Grecian customs, apparel, and worship; but afterward resumed his national habit, and returned to the army. A frequent repetition of this practice enflamed his enthusiasm, and induced him to build a sumptuous palace in that city, which he adorned with marble statues of sphinxes, griffins, &c. Here he resolved to be initiated into the rites of Bacchus; but, when all things were prepared for the ceremony, the outward court of his new pa-

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lace was demolished by thunder. This accident did not deter him from the prosecution of his design; but whilst he was in the midst of it, a Borysthenian went to the Scythians, and addressed them thus:—"You frequently upbraid us with celebrating our bacchanals, because, when possessed with the god, we seem to lose the use of our reason: come now, and behold your sovereign celebrating those rites with a divine fury, and convince yourselves, by ocular demonstration, that the god has taken full possession of him." Upon this invitation, some of the principal Scythians repaired to the city, where they beheld their king from one of the towers, performing bacchanalian orgies with a numerous choir.

Overwhelmed with rage and vexation at this humiliating spectacle, they hastened back to the army, and represented the folly of Scythes in such glaring colours, that they unanimously revolted from their allegiance, and elected Octamasades to fill the throne instead of his brother. On the first intimation of this revolution, Scythes fled into Thrace; and Octamasades pursued him, with a formidable army, as far as the banks of the Ister. Here Sitalces, king of Thrace, marched out against the newly created monarch; but, while both armies were preparing for an engagement, the latter received a message from Sitalces to this effect.

"Why should we risk the event of a battle? thou art my sister's son, and hast my brother in thy hands: deliver him up to me; and I, in return, will send thee Scythes: so shall we both avoid the hazard of a defeat." This proposal was readily accepted. Octamasades surrendered

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his uncle to the Thracian, who immediately drew off his army, and the unfortunate Scythes was beheaded.

Ariantes is said to have ordered all his soldiers to appear before him at a set time, and to throw, every one, the tip of an arrow into a common heap, which amounted to so great a bulk, that he caused it to be melted down and cast into a large vessel, as a monument of the transaction.

Some other kings of this country are noticed by historians; but, as nothing satisfactory is recorded of their actions, we shall pass them over in silence, and hasten to the reign of Atheas, under whom the Scythians are reported to have sustained a very considerable overthrow. This prince being engaged in a war with the Istrians, implored the assistance of Philip, king of Macedon, promising to make him his heir to the crown of Scythia. But the Istrians having precipitately quitted the field at the news of this important succour, he sent a second message to Philip, asserting that he had neither craved his assistance, nor promised him the Scythian diadem. Philip, who was then employed at the siege of Byzantium, took no other notice of this preposterous behaviour, than to request that Atheas would remit him some money to defray part of the expences of the siege, as he had paid nothing either toward the subsistence or reward of the auxiliaries who had been sent against the Istrians, in compliance with his desire.

This demand was so reasonable, that Atheas was at a loss for an excuse. At length, however, he pleaded incapacity, and alleged that the inclemency of the climate, and the sterility of the soil, scarcely afforded his Scythians a suf-

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ficient subsistence without contributing to his opulence. Philip, incensed at this reply, resolved to retaliate, and accordingly sent the Scythians word that he had made a vow to erect a statue to Hercules, at the mouth of the Ister, and desired permission to come and set it up. Atheas, suspecting his true design, returned for answer, that if he was desirous of performing his vow, he might send the statue, which should be carefully erected and preserved; but, if he presumed to enter the Scythian territories at the head of an army, the statue should soon be melted and cast into arrows to be used against himself. Philip paid no attention to these proud menaces; and both monarchs being exasperated, an obstinate battle ensued, in which the Scythians were vanquished; twenty thousand women and children were made prisoners; and twenty thousand mares, with a vast quantity of other cattle, were sent into Macedonia. As a proof, however, of the simplicity and poverty of the Scythians, it should be observed, that neither gold, silver, nor jewels were found among the plunder. From this period, little notice is taken of them as a collective nation, though the different tribes of which they were composed signalized themselves on various future occasions, as will be seen in its proper place.

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THE ARMENIANS.

SECTION I.

ARMENIA MAJOR.

THE cold and mountainous tract called Armenia Major, was, according to Strabo, bounded on the north, by Iberia and Albania; on the east, by Media; on the south, by Mount Taurus; and on the west, by the mountains Paryadres, some Pontic nations, and the Euphrates. The face of the country was agreeably diversified with hills and vallies; but the corn, wine, and other productions, were extremely bad; and the scanty crops, which annually clothed the fields, resulted entirely from the unwearied industry and painful labour of the inhabitants.

The chief cities of Armenia Major were Artaxata, the metropolis, situated on an elbow of the river Araxes, and anciently regarded as impregnable; Sebastia, on the banks of the Euphrates, at a small distance from Mount Taurus; Tigranocerta, built by Tigranes, during the Mithridatic war, upon a steep hill, in the southern part of Armenia; Artagera, where the emperor Caius received a wound, which occasioned his death; Carcathiocerta, called, by Strabo, the metropolis of Sophene;* Chorsa, placed, by Ptolemy, on the banks of the Euphrates; and Theodosiopolis, a great and wealthy city, founded by the emperor Theodosius.

* A province watered by the Euphrates.

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With respect to the origin of the ancient Armenians, Herodotus and Stephanus derive them from the Phrygians, on account of several Phrygian words that had crept into their language. But Strabo, and the learned Bochart, suppose them to have descended from the Syrians, or rather consider the Syrians and Armenians as two tribes of one and the same nation. An opinion which seems justified by a strong similarity between those nations in manners, language, &c. However, in process of time, they began to form matrimonial alliances with foreigners, and their commercial connections drew to their country a considerable number of Phrygian, Greek and Persian traders.

Their government seems to have been monarchical from the most early periods. Berosus affirms that Scytha was first invested with the regal dignity, and succeeded by his son Barzanes. Pliny, and other authors of respectability, inform us, that, on the demise of Barzanes, the country was divided into several petty kingdoms. And Plutarch mentions one Araxes, king of Armenia, who, in a war with the Persians, sacrificed the two daughters of a nobleman of great distinction, and was pursued so close by the incensed parent, that he lost his life in attempting to swim over the river, then called Helmus, but, ever after, Araxes. In process of time the Armenians were made tributary to Astyagés, king of Media. However, they continued to be ruled by their own monarchs; for Tigranes and Sabaris, in whom the royal family of Armenia is said to have been extinguished, were the sons of that king, who was afterward subdued by Cyrus.

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On the death of Tigranes and Sabaris, this country became a province of Persia, and was governed by prefects, till the time of Alexander the Great. It was then reduced by the Macedonians, and remained under the government of the Seleucidæ till the reign of Antiochus the Great, when Zadriades and Artaxias seized on the country, and, adding some of the adjacent provinces to it, erected the two kingdoms of Armenia Major and Armenia Minor.

The religion of the Armenians is said to have resembled that of the Medes and Persians, with some trifling variations. Their principal deity, however, was the goddess Tanais, to whom several magnificent temples were consecrated, and in whose presence it was customary to prostitute the Armenian virgins. Baris was another idol peculiar to this people, but after what mode he was worshipped is uncertain.

The language of the ancient Armenians was similar to that of the Syrians; at least, it is well known that they used the Syriac characters. The modern Armenians use two languages, the vulgar and the learned; the latter of which is only used in divine service. This language is said to be very expressive, and enriched with all the terms of religion, and of arts and sciences; —a circumstance, which, if true, shows that the Armenians were formerly much more conversant with literature than they are at present.

No mention is made of any commerce carried on by the ancient inhabitants of Armenia, though the modern are, perhaps, the greatest traders on earth. Sha Abbas the Great, king of Persia, is reported to have been the first who encouraged them to trade, and planted a colony of Arme-

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nians at Julpha, the famous suburb of Ispahan, described by most European travellers.

During the minority of Antiochus the Great, Artaxias and Zadriades, governors of Armenia, revolted from their allegiance, and caused themselves to be proclaimed kings of the provinces that were under their jurisdiction. As the troops of Antiochus were fully employed in another quarter, this daring rebellion was crowned with extraordinary success: and such important acquisitions were made by the new sovereigns, that Armenia, from a small province, soon became so considerable a kingdom, that Justin gives it the preference in wealth, power, and extent, to any other of his time, excepting only that of Parthia.

The conquerors having thus effected their ambitious purpose, by the revolt of Armenia, and the successful invasion of the neighbouring provinces, divided their territories into two kingdoms; the greater of which was governed by Artaxias, under the name of Armenia Major; and the lesser, which lay next to Cilicia, began to be known, under the dominion of Zadriades, by the appellation of Armenia Minor.

Antiochus was no sooner apprised of these proceedings than he sent a powerful army against the usurpers; but his attempts were all defeated, and he was, at length, compelled to conclude a peace, whilst his successful opponents entered into an alliance with Rome, and thus secured their new kingdoms to themselves and their descendants. However, in the reign of Antiochus Epiphanes, the army of Artaxias was cut in pieces, and himself loaded with irons.

Upon this occasion, they took from the Medes

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the provinces of Caspiana, Phaunitis, and Basoropida; from the Iberians, Chorzena and Gogarena; and from the Chalybes and Mossynæci, Pareneta and Xerxena, which bordered on Armenia Minor.

By whom Artaxias was succeeded it is impossible to determine; the Armenian history being interrupted by a chasm of seventy years, which passed between the defeat of this prince and the reign of Tigranes the Great. During this time, the Armenians seem to have waged an unsuccessful war with Parthia; for Tigranes was delivered up, as a hostage, to the Parthians; and, upon the news of his father's death, procured his liberty, by yielding a considerable portion of his kingdom to that victorious people.

B. C. 95. Tigranes had scarcely ascended the throne of his ancestors when Mithridates Eupator persuaded him to engage in a confederacy against the Romans, and gave him the princess Cleopatra in marriage. Hereupon Tigranes sent a powerful army against Cappadocia, which had been recently conferred, by the Roman senate, on Ariobarzanes; drove the reigning prince from the country; and bestowed the crown upon Ariarathes, Mithridates' son, whilst all the booty was reserved for himself.

Meanwhile the Syrians, being harassed by the perpetual contentions of the Seleucidæ, invited Tigranes to take possession of their country. Accordingly he chased out the descendants of Seleucus; compelled Antiochus Pius to cede that part of Syria which he possessed, together with great part of Cilicia; and ascended the throne with the unanimous suffrage of the people.

This new addition of strength enflaming his

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ambitious spirit with an insatiable thirst of conquest, Tigranes led his victorious army into Armenia Minor, which he reduced in one campaign. He then marched against the Asiatic Greeks, the Adiabenians, the Gordians, and the Assyrians, compelling the people, wherever he came, to acknowledge him as their sovereign. On his return from this expedition, he invaded Cappadocia a second time, at the request of Mithridates, and brought back into Armenia three hundred thousand captives, whom he employed to build a large city, on the place where the Armenian diadem had been first put upon his head, calling it after his own name, Tigranocerta.

Emboldened by these successes, he advanced, at the head of a powerful army, against the Parthians, and, after recovering that portion of his dominions which had been extorted from him by way of ransom, added all Mesopotamia, the fertile province of Mygdonia, and the important city of Nisibis, to the crown of Armenia. From Mesopotamia he marched toward Syria, in order to quell an insurrection that had been raised by the widow of Antiochus Pius ; and afterward passed into Phœnice, which, like the neighbouring countries, was compelled to submit to his resistless arms.

The long and uninterrupted series of victories, which rendered the name of Tigranes formidable to all the princes of Asia, served to swell his own pride, and induce him to regard himself as altogether invincible. Accordingly he assumed the haughty title of "King of Kings ;" compelled many sovereigns to wait upon him in the capacity of menial servants, and issued out or-

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ders that all foreigners, addressing him upon public affairs, should stand before the throne with their hands clasped together, in acknowledgment of absolute vassalage.

Mithridates, having fled from Pontus to the court of his son-in-law, in consequence of a signal victory obtained by the Romans, and an alarming defection among his own troops, met with a very cold reception, Tigranes refusing either to see or acknowledge him for a relation. However, he received a promise of personal protection, and was allowed a table and retinue suitable to his quality. Shortly after his arrival, Lucullus sent Appius Claudius to demand him of Tigranes; and, in case of refusal, to threaten Armenia with immediate war. Tigranes, having granted an audience to the ambassador, observed, that he had not himself approved of Mithridates's proceedings; but added, that all the world would condemn him if he delivered so near a relation into the hands of his enemies; and therefore he was resolved to protect him in his adverse fortune. Having dismissed Appius with this answer, the king caused Zarbienus, prince of the Gordians, to be put to death, for entering into a private alliance with the Romans; and sent Mithridates back into Pontus with a numerous body of cavalry, in order to make a diversion, by raising disturbances in that country.

Lucullus, hearing of the king's resolution, advanced toward Armenia, at the head of two legions and three thousand horse; whilst Sornatius remained at Pontus with six thousand men, to frustrate the designs of Mithridates. Having passed the Euphrates without oppo-

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sition, and entered the enemy's country, he sent out two detachments, one to besiege a city, where the royal concubines and considerable treasures were kept; the other, under the command of Sextilius, to block up Tigranocerta, in hopes of drawing the king to an engagement. But Tigranes, having put to death the scout who first informed him of the enemy's arrival, marched his troops to Mount Taurus, which he appointed for the place of general rendezvous.

Upon the first report of this movement, Lucullus dispatched Muræna in pursuit of the king, who, being attacked in a disadvantageous post, was compelled to save himself by a precipitate flight, whilst his forces were totally routed, and his baggage, carriages, &c. became an easy prey to Muræna. Sextilius was attended with similar success against a large body of Arabians, who were marching to join the Armenian army. However, Tigranes was soon reinforced by the Gordians, Medes, Adiabenians, Albans, Iberians, and other neighbouring nations, who, under the opinion that Lucullus designed to ransack their country, and pillage their wealthy temples, unanimously took up arms against the invaders.

Lucullus was so far from being daunted by the formidable appearance of the king's forces, who had now increased to twenty thousand archers and slingers, fifty-five thousand cavalry, a hundred and fifty thousand foot, and thirty-five thousand pioneers, that he immediately advanced to join Sextilius in the siege of Tigranocerta, for the express purpose of compelling the enemy to hazard a battle. The result was answerable to his expectations; for Tigranes, having held a council of war, resolved to relieve his metropo-

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lis before the Romans could receive any fresh supplies.

Pursuant to this resolution, while Lucullus and Sextilius were busily employed in preparing to storm the city, the royal army appeared on the neighbouring hills, and were welcomed with reiterated acclamations, by the garrison and inhabitants of Tigranocerta, the hills and dales echoing on all sides, victory! victory! Lucullus perceiving, by the enemy's motions, that they designed to give him battle, left Muræna with six thousand infantry to carry on the siege, and marched himself with ten thousand foot, and about a thousand horse, to meet the confederates. Whilst he was preparing to ford a river, which parted the two camps, in order to commence the attack, one of his officers reminded him that the day was marked, in the calendar, as unlucky, the Romans having been defeated on that very day by the Cimbrians. But Lucullus replied, without any emotion, "It is, therefore, our indispensable duty to behave with superior gallantry, that so dismal a day may henceforth become a day of public rejoicing."

Having passed the river without opposition, Lucullus charged the enemy with such vigour and intrepidity, that their right wing was broken at the first attack, and the Romans, who had dreaded the great disparity of numbers, were so animated by the example of their leader, that they threw themselves, with irresistible fury, upon the astonished Armenians, and soon routed them with great slaughter. Tigranes quitted the field in the very beginning of the engagement; and, having resigned his crown and royal robes to his son, whom he met by accident, took

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refuge, with a small body of cavalry, in one of his castles. The young prince delivered the royal ensigns to a trusty friend; but he being taken by the Romans, they fell into the hands of Lucullus. Such were the inequality of numbers, and extraordinary exertions of the Romans upon this occasion, that Antiochus, the philosopher, says, the sun never beheld the like; and Livy observes, that the conquerors did not equal the twentieth part of the vanquished. Plutarch informs us, that, on the side of Tigranes, a hundred thousand infantry were slain, and but few of the cavalry escaped; whereas, of the Romans, five men only were killed, and a hundred wounded. This account, however, is probably exaggerated, as the Roman troops did not exceed eighteen thousand.

Lucullus, having obtained this important victory, marched back from the field of battle to Tigranocerta, which he entered, by the treachery of some Greek mercenaries, and despoiled of such immense treasures, as enabled him to carry on the war without any further expence on the part of his republic.

In the mean time, Mithridates, having heard of his son-in-law's disaster, hastened to his relief, and encouraged him to renew the war. Accordingly, new forces were levied with all possible expedition, and formidable preparations were made against the hitherto successful invaders. But these exertions were rendered abortive by the vigilance of the Romans, who, in the very first engagement, routed the confederate army, pursued them all night with great slaughter, took their chief officers captive, and enriched themselves with an immense booty.

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Finding it impracticable to reduce the city of Artaxata, where Tigranes had left his wife and children, with the greatest part of his treasures, Lucullus marched into the fertile province of Mygdonia, and, after some months, obtained possession of the city Nisibis, where he put his soldiers into winter quarters.

Early in the following spring, he prepared to take the field against Mithridates and Tigranes, who had again invaded Cappadocia. But the legions positively refused to follow him, and thus compelled him to remain inactive, while the confederates plundered the allies of the Roman people, and recovered, in great part, the countries which had been lately wrested from them. About the same time, a party was formed against him at Rome, and a decree passed, whereby he was enjoined to resign the command of the army to Pompey.

Whilst Lucullus set out on his journey to Rome, and Pompey assumed the management of the war, young Tigranes, prince of Armenia, took up arms against his father, and, with the assistance of Phraates, king of Parthia, compelled him to retire to the fastnesses of the mountains. But, on the departure of Phraates the rebels were defeated with great slaughter, and their leader went over to Pompey.

Pursuant to the advice of this unnatural prince, Pompey led his forces against Artaxata, where Tigranes the elder then resided. But the king was so dispirited, by a long series of misfortunes, that, instead of preparing for the defence of the city, he resolved to put himself into the Roman's hands. Accordingly, he set out for the enemy's camp, and was met, at some

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distance, by a detachment of cavalry, sent from the army to escort him. As he entered the works, two of Pompey's lictors informed him he must dismount, no person being allowed to enter a Roman camp on horseback. Tigranes readily quitted his horse, and, unbuckling his sword, delivered it into their hands. As soon as Pompey appeared, he laid aside his diadem, and threw himself at his feet; but the Roman general raised him from that humiliating posture, put the crown again upon his head, and conducted him to his tent.

Next day Tigranes was restored by the conqueror, to the kingdom of Armenia with the greatest part of Mesopotamia; and his son was invested with the government of the provinces of Gordyene and Sophene: but the treasures that were kept in the latter were adjudged, to his father, to enable him to pay a fine of six thousand talents, which Pompey had imposed on him, for committing unprovoked hostilities against the Romans. Tigranes, the younger, being thus disappointed in his avaricious desire, endeavoured to make his escape, and afterward solicited the inhabitants of Sophene to withhold the royal treasures. Pompey was so highly incensed at these intrigues, that he caused him to be put in chains, and soon after sent him prisoner to Rome.

Tigranes the elder, being restored to his paternal kingdom, cheerfully yielded the provinces of Syria, Cilicia, and Cappadocia, to the Romans, and made such large presents to Pompey, and all the officers of his army, as gained him the title of an ally of the Roman republic. He afterward waged an unsuccessful war with the

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Parthians, and would have been driven from his throne, had not Pompey interposed, and mediated a peace. Impressed with gratitude for this and various other important services, he considered himself bound to maintain a strict friendship with the Romans; insomuch, that he not only refused to succour Mithridates, after he had been defeated by Pompey, near Mount Stella, but even offered a considerable reward to any one who should put him to death. The latter part of his reign was disturbed by the rebellion of his second son, Sariaster; but the revolt was soon crushed by the interference of the Romans, and Tigranes died peaceably in the eighty-fifth year of his age, leaving the crown of Armenia to his son Artuasdes.

B. C. 37. Artuasdes had no sooner assumed the reins of government, than he projected the subjugation of Media, in consequence of a private grudge which he bore to Artavasdes, king of that country; but, as he was unable to accomplish this design without some powerful assistance, he advised Marc Antony, as he was marching against the Parthians, to invade Media, offering to conduct him thither in person, and to assist him with all his forces. Antony readily embraced this proposal; but the Armenian, being privately reconciled to Artavasdes, led the Roman army a long way about, over such steep mountains, and through such bad roads, that they were necessitated to leave most of their baggage and warlike engines behind. However, this treachery was no sooner discovered, than Artuasdes was loaded with chains, stripped of his treasures, and re-

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served to grace the triumph of Marc Antony at Alexandria.

B. C. 32. Upon the first report of the king's captivity, the Armenians placed their crown on the head of his eldest son, Artaxias; but he was defeated in a pitched battle by the Romans, and compelled to take shelter among the Parthians. Here, however, he raised a formidable party of adherents, with whose assistance he recovered his paternal kingdom; but he did not long enjoy the regal dignity; being driven from the throne by Archelaus, king of Cappadocia, and Claudius Tiberius Nero, afterwards emperor of Rome.

Tiberius, having dethroned this prince, bestowed the sovereignty upon Tigranes, a younger brother, placing the diadem on his head with his own hand, and honouring him with the title of a friend of the Roman people. However, he had not long held the sceptre, before Tiberius accused him of holding a private correspondence with the enemies of the republic, and caused him to be put to death. He is said to have been succeeded by his sons; but, as the Armenian kings were now mere deputies of the Roman governors, nothing worthy notice is recorded of their reigns.

After the demise of Tigranes and his sons, the Armenian crown was conferred, by Augustus, upon Artuasdes, supposed by some writers to have been the son of Artaxias the second; but the Armenians refused to submit to his authority, and called in Phraates, chusing to live in subjection to the Parthians, rather than to the Romans. However, on the approach of a Roman army under the command of Caius, Phraates

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retired into his own country, and Artuasdes was restored to the throne.

On the death of Artuasdes, Tigranes sent an embassy to Augustus, begging of him the kingdom of Armenia. As his letter was written in the most modest style, Augustus accepted his presents, and enjoined him to wait upon Caius, who was at that time in Syria. But Tigranes, trusting rather to his sword than the emperor's benevolence, raised a numerous body of troops, and made himself master of great part of Armenia. Caius, however, marched toward him with such rapidity, and acted with such vigilance, that he was soon expelled, and a Mede, called Ariobarzanes was, at the request of the Armenians, invested with the government.

Ariobarzanes performed nothing worthy notice. He was succeeded by Vonones, whom the Armenians elected to the regal dignity, after he had been driven from the kingdom of Parthia, which Augustus had bestowed upon him. Vonones was soon compelled to relinquish his new dominions to Orodes, son of Artabanus, king of Parthia. Orodes was, shortly after, vanquished by Germanicus, and obliged to abandon the crown to Zeno, the son of Polemon, king of Pontus, who, after his accession, was called Artaxias. This prince enjoyed the government peaceably during sixteen years, and was succeeded by Arsaces, whom his father Artabanus sent to invade Armenia. Arsaces made himself master of the kingdom, but he was assassinated, in the first year of his reign, by his own servants; and the Parthians being again chased from the country, Tiberius bestowed the crown upon Mithridates Iberus.

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This prince had scarcely ascended the throne, before Artabanus invaded Armenia the third time, and reduced a considerable part of it, in open defiance to the menaces of Tiberius; but on his attempting to penetrate into Syria, the governor of that province rushed upon him with a powerful army, and compelled him not only to check his progress, but to abandon his new conquests. On the death of Tiberius, Mithridates Iberus was sent in chains to Rome, by order of Caligula, and there kept prisoner, till Claudius obtained the empire, and set him at liberty. During the captivity of Mithridates, the Parthians had seized on most of the fortresses in Armenia; but these were soon recovered, with the assistance of the Romans, and Mithridates was again put in possession of the throne.

The same ill fortune, which had persecuted Mithridates on his first accession, still pursued him with unrelenting fury, and embittered all his pleasures; for whilst he triumphed over his avowed enemies, and congratulated himself on his emancipation from a galling confinement, his own brother, Pharasmenes, sent his son, at the head of a powerful army, to invade Armenia, under pretence that Mithridates had dissuaded the Romans from assisting him against the Albanians.

This unexpected irruption, together with the defection of several Armenian nobles, excited so strong an alarm in the breast of the king, that he shut himself up in the castle of Gorneas, which had been always considered impregnable, and was defended by a Roman garrison. However, the unfortunate monarch was betrayed by

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the governor into the hands of his iniquitous nephew, Rhadamistus, who, after solemnizing a treaty of friendship with the most sacred oaths and sacrifices, caused him to be put to death,* together with his unoffending children.

Rhadamistus, having by this nefarious action, cut off the whole family of Mithridates, took possession of the throne of Armenia: but he was not permitted to enjoy the regal dignity without disturbance; for Tiridates,† resolving to assert the ancient right of his family to the usurped kingdom, marched at the head of a powerful army, into Armenia; made himself master of Artaxata, Tigranocerta, and some other places of importance; and compelled the regicide to retire to the extremity of the country. However, the severity of the weather, and a great scarcity of provisions, compelled the Parthians to abandon their enterprise, and, consequently, enabled Rhadamistus to recover his abdicated territories.

The spirit of disaffection, which most of the Armenians had shown at the approach of Tiridates, enflamed Rhadamistus with the most ungovernable fury, and induced him to commit many acts of tyranny upon his return. Hereupon a number of conspirators provided themselves with arms, secured the body guards, and invested the palace, with a design to revenge the

* Rhadamistus, having sworn that his uncle should not receive any injury at his hands, either from the sword or poison, caused the unhappy king and his consort to be pressed to death. Their young children also underwent the same fate, because they bewailed the misfortune of their parents.

† Tiridates was brother to Vologeses, king of Parthia.

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fate of the unhappy Mithridates; but both the usurper, and his wife Zenobia, made their escape on horseback. Zenobia being pregnant, and finding herself unable to keep up with her husband, earnestly entreated him to deliver her, by an honourable death, from the horrors of captivity. At first he embraced her with great tenderness, and encouraged her to sustain the fatigue of flight a little longer; but, at length, perceiving that she was ready to faint, and dreading lest she might fall into the hands of the enemy, he wounded her desperately with his scimitar; threw her body into the Araxes; and pursued his flight with all possible speed till he arrived at Iberia. In the mean time, some shepherds, finding the queen's body floating near the shore, with manifest signs of life, and presuming, from her appearance that she was a person of considerable rank, bound up her wound, and carried her to Artaxata; whence she was sent to Tiridates, who received her with all the respect due to her situation and misfortunes.

Shortly after this transaction, Rhadamistus returned to Armenia, at the head of a powerful body of Iberians; but was again driven out by the Parthians. However, that people being obliged to return home, on account of some domestic dissensions, Armenia was the fourth time invaded by the restless usurper; and, in the same year, recovered by Tiridates. At length the Armenians, being continually harassed, and kept in a state of perpetual alarm, sent an embassy to Rome, complaining of their unhappy situation, and entreating the emperor Nero to give them a king, under whose protection they might enjoy the blessings of peace. Hereupon

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Domitius Corbulo was appointed to settle the affairs of Armenia, and, early in the following spring, invaded the country; but could not draw Tiridates to an engagement, though his army was more numerous than that of the Romans. He therefore divided his forces, ordering his several lieutenants to fall at once upon different quarters, and directing king Antiochus to attack that part which bordered on his dominions. Pharasmenes, king of Iberia, having caused his son Rhadamistus to be put to death, and thereby freed himself from all dread of intestine commotions, ravaged such tracts of Armenia as lay contiguous to his kingdom; and the Insechians possessed themselves of several fortresses, whence they continually infested such as adhered to the Parthians.

Tiridates, being thus encompassed on every side, sent ambassadors to expostulate with Corbulo on the injustice of driving him from a kingdom which had long been enjoyed by his ancestors. He also proposed an interview with the Roman general; but these measures proving of no avail, the enemy carried on his designs with such extraordinary vigilance and success, that, in a short time, the fort of Volandum, with three castles of importance, were taken by storm; the city of Artaxata was rased to the ground; the inhabitants of Tigranocerta threw open their gates to the victorious army; and the whole country was completely subdued.

Upon the reduction of Armenia, Nero bestowed the sovereignty upon Tigranes,* who,

* This Tigranes was the son of Alexander (who was put to death by his father Herod the Great,) and of Glaphira, daughter of Archelaus, king of Cappadocia.

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having resided many years at Rome in quality of a hostage, was entirely devoted to the Roman interest, and assumed no more power than if he had been one of their deputies. Several parts of Armenia were bestowed on the neighbouring kings, as a reward for their services against Tiridates and the Parthians; and a guard of a thousand legionary soldiers, three cohorts, and two bodies of cavalry, were bestowed upon the new monarch, to support him in the maintenance of his authority.

Meanwhile Vologeses, having sent an unsuccessful embassy to Rome on behalf of his brother, made a peace with the Hyrcanians, and marched, at the head of a formidable army, toward Syria; but, finding the banks of the Euphrates carefully guarded by Corbulo, he abandoned the design of invading that province, and turned all his efforts upon Armenia, whither Cæsennius Pætus had marched with two legions to the assistance of Tigranes. Here he besieged the Romans in their winter quarters, till Pætus, dreading the consequence of resistance, agreed to deliver up all the Armenian stores and fortresses, and actually withdrew his forces into Cappadocia.

After this transaction, Vologeses sent ambassadors to Corbulo, desiring him to withdraw his garrisons from the banks of the Euphrates, and let the river remain, as formerly, the common boundary to both empires. This request being granted, on condition that all the Parthian garrison should evacuate Armenia, the inhabitants of the long-contested country were left to their own disposal, for Tigranes died soon after the invasion of the Parthians.

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Early in the ensuing spring, however, Corbulo assembled all his forces, and infused such terror, by his approach, into the breasts of the Armenians, that Tiridates deemed it advisable to request a cessation of arms, and to appoint a conference with the Roman general. These proposals being accepted, Tiridates expressed his wish of compromising all differences by treaty, rather than by force of arms, and consented to travel to Rome, in order to receive the sovereignty from the hands of Cæsar. Accordingly, he resigned the diadem before Nero's statue, offered sacrifices according to the custom of the Romans, and set out for the emperor's metropolis, where he was received with the utmost magnificence, and entertained at the expence of six thousand pounds a day.

On the day appointed for the inauguration, Nero appeared at the rostra, sitting in a curule chair, attired with a splendid habit, and surrounded by his guards, with their ensigns displayed, and their colours flying. Tiridates, approaching the emperor's seat, prostrated himself on the ground; but Nero immediately raised, and honoured him with a kiss. He then preferred his petition concerning the kingdom of Armenia, and received the diadem from the hands of the emperor, who now conducted him to the theatre, placed him at his right hand, and entertained him with incredible magnificence. At length, Tiridates took leave of his benefactor, and returned to his own kingdom, having received nearly eight hundred thousand pounds to defray the expences of his journey; and obtained permission to employ such Roman buil-

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ders and artificers as he thought fit to rebuild the city of Artaxata.

From this period Tiridates continued in strict alliance with the Romans, who assisted him in repelling the Albani, whose success against the king of the Medes prompted them to invade Armenia at the head of a numerous army. He enjoyed the regal dignity nine years after his return from Rome, and was succeeded by several princes, who held the crown as homagers to the Roman empire.

In the reign of Trajan the ancient kingdom of Armenia was reduced to the form of a province; but it soon recovered its liberty, and was governed by its own kings in the reign of Constantine the Great. Shortly after the accession of Justin the second, it was conquered by the Saracens, and held under their dominion till the Turks possessed themselves of this country, and gave it the name of Turcomania. The Armenians shook off the yoke, whilst their conquerors were employed in the invasion of Persia, and elected kings of their own, by whom they were governed till they were again subdued by Occadan, first Cham of the Tartars. Neither does this conquest appear to have extirpated the race of Armenian kings, for mention is made of one Haithon, surnamed the Armenian, who reigned some time after, and went in person to treat with Mongo, the great Cham of Tartary, concerning the affairs of his kingdom; and in the English chronicles we read of Leo, king of Armenia, who visited the court of Richard the second, for the purpose of imploring assistance against the Turks, by whom he had been driven from the

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throne. Ussan Cassanes, succeeding to the crown of Persia in the year 1472 of the Christian æra, made Armenia a province of that empire; in which state it continued till the year 1522, when Selim the second annexed it to the Turkish dominions.

SECTION II.

ARMENIA MINOR.

THIS country, which before the revolt of Zadriades and Artaxias, constituted part of Cappadocia, was bounded on the east by the Euphrates, separating it from Armenia Major; on the south by Mount Taurus, parting it from Cilicia; and on the west and north by a long chain of mountains, called in different places Mons Scordiscus, Amanus and Antitaurus forming the frontiers toward Cappadocia.

In the time of the Romans, Armenia Minor was divided into four provinces, viz. Laviana, Mariana, Aravena, and Melitene, each of which contained several cities; but those of chief note were Melitene, situated in the province of that name, and the metropolis of the kingdom; Garnace, a strong and well fortified town, mentioned by Tacitus; and Nicopolis, built by Pompey, in commemoration of a signal victory obtained over Tigranes the Great. The description of the Armenians in the former section is strictly applicable to the inhabitants of Armenia Minor; and the face of the country is much the same, excepting the valleys, which are crowned

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with grapes and olives equal in quality to those of Greece.

Zadriades, having raised himself to the grandeur and authority of a monarch, as we have already shown in the history of Armenia Major, maintained his usurped honours by forming a strict alliance with the Roman Republic. His descendants held the kingdom till the reign of Tigranes,* the first king of Armenia Major, by whom Artanes, the last male of this race, was slain in battle. Tigranes being expelled from this country by the Romans, Pompey bestowed the crown upon Dejotarus,† tetrarch of Galatia, for his remarkable attachment to the republic, and his eminent services, during the Mithridatic war.

Dejotarus proved extremely serviceable to Cicero in the Cicilian war, his troops being accustomed to the Roman exercise. In the civil war he espoused the cause of Pompey, and acted with uncommon bravery at the battle of Pharsalia; but whilst he was fighting on behalf of his friend, his own territories were invaded and over-run by Pharnaces, king of Pontus. However, Julius Cæsar, having generously pardoned his warm-hearted opponent, chased the invaders

* As no mention is made of the intermediate kings, it is probable they performed nothing worthy of record.

† This prince lived on terms of the strictest intimacy with Sylla, Lucullus, Pompey, Murena, Cicero, Cato, and Brutus; and always expressed so extraordinary a zeal for the welfare of the Roman senate and people, that Pompey used to say, of all their friends Dejotarus was the most hearty, of all their allies the most sincere, and the only one on whom they could place an entire dependance.

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out of Armenia Minor, and restored him to his throne.

Some time after this transaction, Dejotarus was accused, at Rome, of conspiring against the life of Cæsar, but he was cleared by Cicero, who made an oration upon the occasion, and delivered it at Cæsar's house. The vile calumniator was no other than the king's son-in-law, who was doomed to expiate his crime by death, and his castle was utterly demolished.

Upon the death of Cæsar, Dejotarus sent a body of troops to the assistance of Brutus, but the commander, Amyntas, marched directly to Antony's camp, as if he had been ordered thither by the king. Accordingly when Brutus was defeated, Dejotarus was permitted to retain his kingdom: and the tetrarchy of Galatia, after his death, was bestowed upon Amyntas. This prince is said to have enjoyed a remarkably long reign, and is supposed, by some authors, to have survived his son.

Dejotarus the Second, reigned conjunctly with his father, and appears to have been equally zealous for the Roman interest, having been educated by Cato, and enjoying the unreserved friendship of Cicero, who committed his two sons to his care during the Cilician war.

On the demise of this prince, his family being extinct, the kingdom was given first to Artuasdes, king of Media, and afterward to Polemon, king of Pontus. After this period it was successively governed by Archelaus of Cappadocia; Cotys, of Bosporus; Aristobulus, great grandson to Herod the Great, and Tigranes his near relation: but the last of these dying without

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issue, Armenia Minor was reduced to the form of a Roman province, and continued in that state till it was subjected, on the division of the empire, to the emperors of the East. On the decline of their power it was successfully invaded by the Persians; and at length became a prey to the Turks, who have given it the name of Genech, and still retain it in their possession.

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CAPPADOCIANS.

CAPPADOCIA, properly so called, is situated between the thirty-eighth and forty-first degrees of north latitude, being bounded by Pontus on the north, by the Euphrates and part of Armenia Minor on the east, by Laconia on the south, and by Galatia on the west. It produces excellent wines, and several sorts of fruit; also crystal, jasper, alabaster, and onyx stone. In ancient times it abounded with mines of silver, brass, and iron; and was peculiarly famous for an excellent breed of horses.

The principal towns in Cappadocia, noticed by ancient historians, are Mazaca or Eusebia, the metropolis, called afterwards Cæsarea, in honour of Augustus; Comana, called Comana Cappadocia, to distinguish it from another city of the same name in Pontus; Nyssa, in Christian times, the see of Gregory Nyssenus, brother to St. Basil; Archelais, so denominated from one of the Cappadocian kings; Cabista, mentioned by Cicero in his elegant epistles; and Pterium, famous for the victory of Cyprus, which was attended with the destruction of the Lydian monarchy.

The early ages of this nation are veiled by such impenetrable clouds, that it is impossible to speak of them with any degree of confidence. However, it appears extremely probable that the country was peopled by the descendants of Togarmah, the last son of Gomer. In later times

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it was subject to the crown of Lydia, and, after the defeat of Crœsus, passed into the hands of the Persians, who bestowed it on Pharnaces for an act of extraordinary bravery. On the irruption of the Macedonians it was changed into the form of a province; but Ariarathes III. contrived to reinstate himself in the sovereignty, which he transmitted to his posterity. On the extinction of the royal family of Pharnaces, Ariobarzanes was elected to fill the throne, and was succeeded by two of his sons; but on their demise, a person was invested with the government, who, having incurred the displeasure of Tiberius, brought destruction upon himself, and had the mortification to see his kingdom reduced to a Roman province.

The religion of the ancient Cappadocians seems to have been much the same with that of the Persians. They had, however, magnificent temples consecrated to Bellona, Apollo Catanius, Jupiter, and Diana Persica; and the fanes of Diana at Diospolis, and of Anias in Zela, were regarded by them with the most profound veneration. In the latter were tendered all oaths in matters of great importance, and the chief among the priests was no ways inferior in riches, power, or dignity, to any in the kingdom.

Of their laws no system is extant, nor can we speak with accuracy of their commerce; but as they carried on a considerable trade in horses, it is probable they supplied the neighbouring nations with the other valuable commodities of their country.

The first king of Cappadocia noticed by historians is Pharnaces, who received the diadem, together with the princess Atossa, for having

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saved Cyrus the Great from a furious lion, which attacked him in hunting. Xenophon speaks of this personage under the name of Aribæus, and affirms that he perished in an unsuccessful war against the Hyrcanians.

Of the succeeding monarchs little worthy notice is recorded, till the accession of Ariarathes VI., who was surnamed Philopator, from the filial affection he evinced toward his father. This prince took the most prudent steps for the preservation of his hereditary dignities, by forming a strict alliance with Rome, and warmly espousing the cause of justice. He restored Mithrobarzanes, prince of Armenia Minor, to his father's kingdom, without any interested design; and had, by that generous act, nearly involved himself in a war with the Armenians. However, the impending danger was warded off by the mediation of the Roman legates; and the Cappadocian expressed his gratitude, by presenting the senate with a crown of gold, and a voluntary tender of future services.

Ariarathes having refused to accept the hand of the princess of Syria, as offered by Demetrius Soter, found himself invaded by a formidable army, under the command of Demetrius, and one Orophernes, who pretended to be the lawful heir of Cappadocia. Eumenes, king of Pergamus, immediately marched to the relief of the alarmed prince; but the confederate armies were overthrown with great slaughter, and Ariarathes was compelled to abandon his kingdom. However, before the conclusion of the year, Attalus, brother to the king of Pergamus, chased the usurper from the throne, and restored Ariarathes to his former station.

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Upon the expulsion of Orophernes, the king sent to demand of the Prienians four hundred talents, which that rebel had deposited in their city, and on their refusing to deliver them up, he entered their territories with fire and sword, expecting to terrify them into compliance. But the Prienians resolutely refused to betray their trust, and at length found means to restore the sum to its rightful owner, though they were reduced to the utmost extremities by the closeness and vigour of the siege. To revenge this affront, Ariarathes threatened to destroy their name and residence. But, being enjoined by the Romans to raise the siege, he drew off his forces, and marched into Syria, where he joined Alexander Epiphanes, and obtained a decisive victory over Demetrius Soter. B. C. 159.

Some years after this event, he assisted the Romans in a war against Aristonicus, and was slain in the same battle which proved fatal to P. Crassus, proconsul of Asia, and the Roman army. He left six sons by his queen Laodice, on whom the Romans bestowed Cilicia and Lycaonia. Laodice, dreading the authority of these children, dispatched five of them by poison, and designed to exterminate the family, but the youngest was happily conveyed beyond the reach of her unnatural cruelty. This monster of iniquity was soon afterwards put to death by the exasperated Cappadocians: and the young prince was invested with his paternal crown.

Shortly after his elevation to the throne of his ancestors, Ariarathes VII. espoused Laodice, daughter to Mithridates the Great, in hopes of forming a powerful alliance against his competitor, the king of Bithynia. But Mithridates,

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alike regardless of friendship and affinity, caused him to be poisoned, and then seized the crown, under pretence of defending the Cappadocians from the usurpation of Nicomedes, till the children of Ariarathes should be in a condition to assume the reins of government. This artifice was attended with complete success, and the Cappadocians expressed their thanks to the king of Pontus for his friendly interference. But, on his refusing to give up the kingdom to the lawful heir, they unanimously rose in arms, drove out all his garrisons, and placed their sceptre in the hands of Ariarathes VIII. the eldest son of their deceased monarch.

The young king had scarcely assumed the insignia of royalty, before he found himself engaged in a war with the king of Bithynia; and Mithridates, by a master-stroke of policy, marched to the relief of his nephew. However, he soon afterward found a pretence to quarrel with him, and accordingly led a numerous army into his dominions, but, perceiving that Ariarathes was prepared for his reception, he determined to gain that by treachery to which his force was unequal, and actually assassinated the unsuspecting prince at a conference in sight of both armies. This nefarious action overwhelmed the Cappadocians with such dismay, that they immediately dispersed in the utmost disorder, and gave the murderer an opportunity of securing the kingdom. However, he did not long enjoy his acquisition, for the Cappadocians, unable to bear the excessive tyranny of his prefects, shook off the dishonourable yoke, and recalled the king's brother, who had retired into the province of Asia.

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Ariarathes the IXth was scarcely proclaimed, before Mithridates marched a formidable army into his dominions, defeated him with a dreadful slaughter, and compelled him to abandon his lawful inheritance. This unjust proceeding took such effect upon the spirits of Ariarathes, that he soon after died of grief; and his crown was bestowed upon the son of Mithridates, a boy of eight years old. At this juncture Nicomedes Philopator raised up a pretender to the throne of Cappadocia, and took such artful measures for the accomplishment of his design, that the Roman senate were deceived, and assured the impostor of their warmest protection. But Mithridates having discovered the plot to the Romans, both Cappadocia and Paphlagonia were declared free. As, however, the Cappadocians would not consent to the abolition of royalty, the senate gave them permission to choose a king of their own nation; and an election ensued, in which the public choice fell on Ariobarzanes, an approved and steady friend of the Roman republic.

The newly elected monarch was soon attacked by Tigranes, king of Armenia Major, who defeated his forces, and chased him from the throne. But, having engaged the Romans to espouse his cause, he soon returned with Sylla, and took possession of his dominions. Twice after this event was Tigranes dispossessed, and twice restored by the senate. At length, being advanced in years, and fatigued with the cares of government, he resigned the crown to his son, Ariobarzanes, in presence of Pompey, and devoted the remainder of his life to domestic ease.

Ariobarzanes II. approved himself worthy,

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on all occasions, of the friendship of Rome; and is said to have rendered some important services to Cicero, whilst he was proconsul of Cilicia. He was deprived of his kingdom by Pharnaces, king of Pontus, but restored by the exertions of Julius Cæsar, and honoured with the most lively marks of friendship by the senate. After the death of his benefactor he refused to take up arms on behalf of Cassius and Brutus, who, therefore, invaded his dominions, and caused him to be put to death.

Of Ariobarzanes III. brother of the deceased king, we have no particular account, except that he was deprived of his kingdom and life by Marc Antony, and succeeded by Archelaus, the son of Glaphyra.*

In the civil war between Augustus and Antony, Archelaus espoused the cause of the latter; but at the intercession of his subjects he was pardoned by the victor, and received into favour by Herod the Great, king of Judea. However, in the reign of Tiberius, he was summoned to appear before the senate, and was there accused of such heinous crimes,† that he fell a victim to unconquerable grief, and his kingdom was reduced to the form of a Roman province.

* Glaphyra is represented as a woman of extraordinary beauty, but of a licentious disposition, who, having ingratiated herself into the favour of Antony, obtained the kingdom of Cappadocia for her son.

† It seems that the crimes laid to his charge were mere fictions invented by Tiberius, who had conceived an implacable hatred against him for his behaviour during the life of Caius Cæsar, the presumptive heir of the empire.

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PERGAMIANS.

THE city of Pergamus having been already noticed as belonging to Mysia, it is only requisite to add, in this place, the history of the Pergamian monarchs, who made a considerable figure among the princes of Asia, and proved extremely serviceable to the Romans in all their Asiatic wars.

The founder of the kingdom of Pergamus was Philetærus, a Paphlagonian eunuch, of mean descent, who seized on the castle of Pergamus, which had been committed to his care, by Lysimachus, king of Thrace, and appropriated the royal treasures, there deposited, to his own use. With the assistance of a numerous body of mercenaries, he kept possession of his new territory till the eightieth year of his age, when he died, and left the government to his brother. B. C. 283.

Eumenes had no sooner obtained the supreme authority, than he resolved to make use of the dissensions that prevailed among the Seleucidæ, and, accordingly, made himself master of a considerable part of Asia. However, he did not long enjoy the fruits of his conquest, for he died, soon after his chief victory, of immoderate drinking, in the twenty-second year of his reign.

Upon the demise of Eumenes, Attalus the First succeeded to the sovereignty, and assumed the name of king, which B. C. 241.

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does not seem to have been used by his predecessors. He not only refused to pay any tribute to the Gauls, but, in the very beginning of his reign, defeated them in a pitched battle, and chased them ignominiously from his territories. This success emboldened him to lead his forces into the Asiatic provinces on this side Mount Taurus, which he subdued with little difficulty. But he was soon driven from these acquisitions by Seleucus, and his grandfather Achæus, who stripped him of all his dominions, and closely invested his metropolis. From this dilemma Attalus extricated himself, by conciliating the friendship of the Gauls, who had settled in Thrace; and, after recovering all the cities and provinces which had been recently wrested from him, he led his troops into Ionia; prevailed on the inhabitants of Cuma Smyrna and Phocæa to submit to his authority; received the submissions of the Teians, Colophonians, and Carsenes; and advanced to the banks of the Megistus, where he received submissive or congratulatory embassies from all the neighbouring nations. Here, the Gauls refusing to pursue their march, on account of an eclipse of the moon, his progress was impeded, and he was compelled to return to Pergamus, where he received the Roman legate, Lævius, with extraordinary magnificence, and formed an alliance with the republic, which fully secured him in all his possessions. He espoused the cause of Rome with uncommon vigour against Philip of Macedon, and died of an apoplexy, which seized him at Thebes, in Bœotia, whilst he was haranguing the people upon the necessity of uniting with the Romans against that ambitious monarch. In

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the midst of his discourse, he fell down speechless; but, on the recovery of his senses, he requested to be carried, by sea, to Pergamus, where he expired shortly after his arrival, in the seventy-second year of his age, and the forty-third of his reign. He was a generous patron of literature and learned men; and is said to have sentenced the grammarian, Daphidas, to be thrown headlong from a rock, for speaking disrespectfully of Homer. He also applied himself to literary pursuits, and wrote several books, which are occasionally quoted by Strabo, Pliny, and Artemidorus.

This prince was succeeded by his eldest son, Eumenes, who renewed the alliance his father had made with Rome, and embraced every opportunity of signalizing himself on behalf of that republic. He declined accepting the daughter of Antiochus the Great in marriage, and sent an embassy to acquaint the senate with all the motions of that ambitious potentate. He afterward assisted the Romans with his own troops and vessels, and served as commander on board the Roman fleet, in concert with C. Livius Salinator, in which capacity he acquired great credit, by his prudent conduct and determined bravery. B. C. 198.

Whilst the king was thus employed in the service of the Romans abroad, his own affairs were thrown into confusion by the contrivance of Antiochus, who invaded his territories, and even sent his son Seleucus to lay siege to his capital. However, on the return of Eumenes, the invader was obliged to retreat with the utmost precipitation; and, being soon afterward defeated at the battle of Magnesia, was compelled to pay

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four hundred talents, and a certain quantity of corn, to the king of Pergamus, for the losses he had sustained during the war.

Eumenes, having received, as a remuneration from the Romans, all the countries on this side Mount Taurus, which formerly belonged to Antiochus, with some other provinces between the mountain and the River Mæander, was soon obliged to implore their assistance against Prusias, king of Bithynia, who, in concert with Hannibal, invaded his dominions, and defeated him in a naval engagement, with considerable loss. The Romans readily undertook to espouse the cause of their faithful ally, and ambassadors were immediately sent out to effect a mediation between the contending monarchs. Their generous purpose was soon effected, and Prusias even consented to deliver up Hannibal to the Romans; but that general, perceiving his danger, had recourse to a deleterious potion, and thus eluded the fury of his enemies.

Eumenes being happily delivered from his apprehensions on this account, and having obtained a decisive victory over Pharnaces, king of Pontus, and the Asiatic Gauls, who had invaded some part of his territories, entered into an alliance with Antiochus, prince of Syria, (whom Heliodorus withheld from his hereditary dignities,) and placed him on the throne of his ancestors. About the same time, ambassadors were sent to Rome, in order to complain of Eumenes, for making frequent inroads into their continental territories: but, as the king himself visited Rome at the same time, to give the senate some important information respecting Perses, king of Macedon, and as the Rhodians had offended

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the Romans, by conveying Laodice, the daughter of Seleucus, to her husband Perses, their insinuations were totally disregarded, whilst Eumenes was loaded with honours and presents.

As the king was returning to his own country, two assassins, sent by Perses, laid wait for him among the mountains, and, on his near approach, rolled down two great stones, one of which wounded him dangerously in the head, and the other in the shoulder. He was immediately carried, in a state of insensibility, on board of ship, and conveyed to Ægina, where he was cured of his wounds with such secrecy, that the report of his death was spread over all parts of Asia, and implicitly credited at Rome.

Attalus, the king's brother, relying on the truth of the general report, not only assumed the sovereignty of Pergamus, but also married Stratonice, his brother's wife. But when he heard that Eumenes was alive, and advancing toward his capital, he laid aside the ensigns of royalty, and went out to meet him, as one of the guards. The king, who was fully acquainted with every circumstance that had transpired during his absence, embraced both him and Stratonice with unfeigned tenderness; but whispered in his brother's ear, "Do not again be in haste to marry my queen till you are certified of my death." From this period he was never known to upbraid his wife or brother with their rash conduct, but always treated them with the warmest affection. The news of his recovery occasioned universal rejoicings at Rome: ambassadors were sent to congratulate him on his return to Pergamus; and a powerful confederacy was immediately formed, to revenge the

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base and treacherous conduct of the king of Macedon.

Upon the first intelligence that the Romans had declared war against Perses, Eumenes sailed to Chalcis, in Bœotia, and thence marched into Thessaly, where he joined the consul, Licinius, with a body of four thousand infantry, and one thousand cavalry. The war was carried on with various success during the remainder of the year: and, early in the following spring, the city of Cassandrea was invested both by sea and land. However, the fortifications proved superior to the attack; and the fortresses of Toron and Demetrius were likewise assaulted in vain. The ill success of these operations seems to have damped the ardour of the king of Pergamus; for, on finding it impossible to reduce Demetrius, he returned home, and positively refused to leave some troops of Gaulish cavalry for the service of the Roman consul.

Eumenes had no sooner withdrawn his army, than Perses sent an ambassador, with offers of friendship and alliance, to his court; reminding him that no real amity could exist between a king and a republic; and warning him to elude the fate of Philip and Antiochus, who had fallen beneath the ambitious Romans. Eumenes replied, that he entertained no greater apprehensions of Rome than of Perses; but he was willing to stand neuter for the consideration of a thousand talents; and, for fifteen hundred more, he would persuade the Romans to hearken to proposals of peace. Perses promised to advance the stipulated sum; but, as he refused to pay it before the ratification of a peace, the conference was broken off, and a messenger was dispatched to in-

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form the Roman consul that the negociations between Pergamus and Macedon related entirely to the redemption of prisoners.

The veil of disguise thrown over these proceedings was soon drawn aside, by the jealousy of the Romans; and the senate were so highly incensed against Eumenes, that they encouraged his brother, Attalus, to request the kingdom for himself; and, afterward, enacted a law, whereby the king was prevented from entering their capital.

Alarmed at this extraordinary behaviour, Eumenes sent his two brothers, Attalus and Athenæus, to plead his cause at Rome. Accordingly, they presented themselves before the conscript fathers, and were received with every mark of distinction: but their kind exertions proved unavailing; and, shortly after their departure, C. Sulpitius Gallus was sent, as a legate, into Asia, where he received all accusations and complaints against Eumenes, and promised to avenge the wrongs of the injured parties, as if he had been commissioned to insult the king. Attalus again undertook to plead for his brother; but the senate remained inflexible, and seemed obstinately bent upon his destruction. However, their designs were frustrated by a fit of sickness, which put a period to the king's life, in the thirty-ninth year of his reign.

Attalus* had no sooner taken possession of the throne, than he found himself engaged in a war with Prusias, king of Bi- B. C. 159.

* Eumenes left a son by his queen Stratonice. But as he, being an infant, was incapable of governing the kingdom, the king put his brother Attalus in present possession of the crown, reserving the next succession to the young prince.

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thynia, who invaded his dominions, overthrew his forces in a pitched battle, and made himself master of the royal city of Pergamus. Commissioners were immediately sent from Italy to terminate the differences of the contending kings; but Prusias, alike regardless of their persuasions and remonstrances, continued the war for the space of three years; and then, under pretence of a public conference, drew up his troops in such a manner as to cut off both Attalus and the Romans. This nefarious project, however, was rendered abortive; and, after the most solemn denunciations of vengeance from the justly offended senate, the ambitious Bithynian was compelled to accept of peace, on the mortifying conditions of giving Attalus twenty ships; of paying five hundred talents within the space of twenty years; of resigning all his new acquisitions; and of paying a hundred talents, by way of reparation, to the Methymneans and other nations, for the injuries they had sustained during the war.

Some time after the ratification of this treaty, Prusias hoped, by the interest of his son Nicomedes, who resided at Rome, to obtain the remission of the fine which he had been condemned to pay for the space of twenty years. Accordingly, he sent one Menas, a Bithynian nobleman, to Rome, in quality of ambassador, with instructions to make use of Nicomedes's interest on his behalf; and, in case that proved unsuccessful, to murder the prince, of whose extraordinary reputation among the Romans he began to be jealous. To facilitate this nefarious project, he commanded two thousand soldiers to embark with his envoy. But Menas, finding the

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senate obstinately determined on refusing his suit, and dreading to attempt the life of a person so universally beloved as Nicomedes, divulged his secret orders, and placed himself under the protection of the prince, who, with the assistance of Attalus, made war upon his father, chased him from the throne, and, finally, caused him to be put to death.

Soon after this transaction, Attalus assisted the Romans against Andricus, an impostor, who claimed the throne of Macedon: but, on the termination of the war, he returned to Pergamus, and abandoned himself entirely to luxury and indolence; whilst Philopœmen, one of his ministers, governed both the king and kingdom at his own pleasure. At length, the death of Attalus affected a more dreadful change in the public affairs, and the crown devolved on the son of Eumenes.

Attalus III. had scarcely assumed the reins of government, when he began to exhibit that cruel and tyrannical disposition which proved the scourge of his people, and has stamped indelible infamy on his character. His nearest relatives and faithful friends were inhumanly murdered, upon the most ridiculous pretences; the oldest and most judicious statesmen were cut off, with their wives and families, by hired assassins; and the whole kingdom was literally filled with carnage and desolation. The guilty king was then tormented with all the horrors of remorse; his murdered relations perpetually haunted his imagination; and, in a fit of deep melancholy, he sequestered himself from mankind; clothing himself with mean apparel, neglecting his hair and beard, and cultivating a gar- B. C. 138.

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den, for the purpose of raising various sorts of poisonous herbs. These he mingled with such as were wholesome, and sent packets of them to those persons who had unfortunately roused his suspicions. At length, however, he fell into a fever, and, by his death, terminated a short but melancholy reign.

As, by the will of this tyrant, the Romans were entitled to all his effects, the republic seized on his kingdom, and reduced it to a province, under the name of Asia Propria. However, Aristonicus, the next heir, boldly put in his claim to the crown, and, with the assistance of a numerous army, made himself master of his lawful dignity.

To punish this contempt of the Roman edict, Crassus was appointed to head the legions in Asia, and dispossess Aristonicus. Accordingly, he had recourse to the kings of Pontus, Bithynia, and Cappadocia, and with a truly formidable force began to prepare for battle; but, whilst he was pillaging the towns, and conducting his booty toward the coast, in order to ship it off for Italy, Aristonicus fell upon him in a narrow defile, and, after an obstinate conflict, took him prisoner. As the soldiers were hastening, with their prize, to the tent of their sovereign, Crassus endeavoured to kill himself, in order to elude the disgrace of captivity; but, his intention being perceived, he was immediately disarmed. However, he struck the soldier who was nearest him in so violent a manner, that the Thracian drew his sword and killed him on the spot. Aristonicus was deeply mortified at an accident which deprived him of having a Roman consul in his power; however, Crassus's head was severed

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from his body, and exposed to public view in front of the camp.

Aristonicus was so much elated with this important victory, that he seemed to imagine all danger had subsided, and accordingly abandoned himself to feasting and revelry. However, he was soon roused from his lethargy by the approach of M. Perpenna, whom the senate had commissioned to revenge the death of their late consul; and who, having defeated the Pergamian army, compelled the king himself to flee for shelter to the city of Stratonice. This place was immediately invested by the Romans; and, after enduring many hardships on account of the scarcity of provisions, the garrison surrendered both their city and monarch into the hands of the new consul. At this juncture Blosius, the Cumæan philosopher, exhorted Aristonicus to avoid an ignominious captivity by a voluntary death, and encouraged him to it by killing himself in his presence; but the king, refusing to adopt this expedient, was carried to the Roman camp, and reserved in chains, to grace the victor's triumph.

Shortly after the surrender of Stratonice, new consuls were appointed at Rome, one of whom, viz. Manlius Aquilius, was ordered to succeed Perpenna in Asia; and the whole kingdom of Pergamus, after an obstinate resistance, on the part of the inhabitants, was reduced to the form of a prætorian province, and divided into several districts, each depending on the metropolis where the Roman prætor fixed his habitation.

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THRACIANS.

THRACE, according to the best historians, was bounded by Mount Hæmus on the north; by the Euxine, the Hellespont, and the Propontis, on the east; by the Ægean sea on the south; and by Macedon and the river Strymon on the west. Toward the interior the climate is cold, and the soil extremely barren; but the maritime provinces are remarkably pleasant, and crowned with an exuberant produce of grain, fruits, and other necessaries of life.

The ancient inhabitants seem to have been a brave and warlike people; but their minds were uncultured, and strongly tinged with cruelty. Their religion differed but little from that of the Macedonians; but some of their customs were extremely singular. Herodotus asserts, that when a Thracian child was born, his relations assembled, and, sitting round him in a circle, deplored his ill fortune, in entering upon the theatre of human trials and calamities; but when any one died, they committed him to the ground with great rejoicings, repeating the afflictions he had exchanged for perfect felicity. Among the Crestonians, who inhabited the mountainous parts of the country, every man had several wives, who, at his decease, contended warmly for the honour of being sacrificed on, and deposited in the same grave with their husband. Children were frequently sold by their parents, and, pre

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vious to their entering the connubial state, the young women were permitted to live with whom they pleased; but the Thracians kept a strict guard over the honour of their wives, and often purchased them from their relatives, at an exorbitant price. To be branded on the forehead was accounted peculiarly honourable, and those who had not received such marks were deemed ignoble. In short, says our author, indolence was accounted a suitable appendage of greatness; agriculture was considered as altogether contemptible, and rapine and glory were synonymous terms.

Thrace was anciently divided into several small nations, which were independent of, and generally at variance with, each other. These were the Dolonci, Denseletæ, Bessi, Cicones, Edoni, Bistones, Odomantes, Brygi, Pieres, Odrysæ, Autonomi, Mœdi, Crobyzi, Sapæi, and Celetæ.

The Dolonci are said to have derived their name from one of their princes, who first introduced the practice of polygamy among them. At the time of Darius's expedition into Greece, they possessed the Thracian Chersonesus,* and were governed by the family of Miltiades.

The Denseletæ are said to have fought against Philip and Perses, kings of Macedon; and to have continued faithful to the Romans, till the tyrannical proceedings of Piso induced them to take up arms against him. They were governed by their own princes so late as the reign of

* A peninsula, inclosed by the Ægean sea on the south; by the Hellespont on the east; and by the gulph of Melas on the west; being joined on the north, to the continent, by a neck of land about thirty-seven furlongs broad.

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Augustus; for one Sitas is mentioned by Dion Cassius as holding the sovereignty, and making war upon the Bastarnæ, whom he completely vanquished, with the assistance of Crassus, prætor of Macedon.

The Bessi were a savage, predatory race, who inhabited Mount Hæmus, and rendered themselves notorious by many acts of cruelty. They were governed by their own kings till the consul, M. Licinius Lucullus, invaded their country, and subjected them to the Roman laws. The treacherous conduct of Piso toward one of their princes excited a revolt, which was, however, crushed by the vigilance of the Romans. Two other attempts were made for the recovery of their liberty; but they were, at length, compelled to lay down their arms, and yield to the superior power of the Roman empire.

The Cicones inhabited a tract of country lying between the Melas and the Hebrus. Homer mentions three of their kings, Pirous, Imbrasus, and Rhigmus; the first of whom was killed, by Thoas the Ætolian, in the Trojan war, and the last perished by the hand of Achilles.

The Edoni possessed that part of the country which lay between the famous city of Philippi and the river Strymon; and were governed, like the other Thracians, by kings of their own nation.

The Bistones occupied that portion of Thrace which was bounded by Rhodope on the north; the river Hebrus on the east; the Ægean sea on the south; and the Nessus on the west. Their ancient government was monarchical; but they underwent the same fate as their neighbours,

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being reduced first by the sons of Macedon, and afterward by those of Rome.

The territories of the Odomantes bordered on Macedon, from which country they were only separated by the river Strymon. In the time of the Peloponnesian war, the Odomantes were governed by Polles, who espoused the cause of the Athenians. Respecting their other princes historians are silent.

Of the Brygi nothing more is known than that they were reduced by Mardonius, and served under Xerxes in the invasion of Greece.

The Pieres were originally possessed of some part of Macedon, where they consecrated to the Muses the countries of Pieria, Pimplia and Libetrus; as also Helicon in Bœotia, where they had planted a colony. On their expulsion from these parts, they formed two new settlements, one under Mount Pangæus, near the banks of the Strymon, and the other in the vicinage of Mount Parnassus, which they consecrated to the Muses. Linus and Orpheus, so highly celebrated by the ancient poets, were the sons of Oeager, prince of this people.

The Odrysæ were accounted the most powerful of the Thracian nations, and possessed a considerable part of that country which lies between the mountains Rhodope and Hæmus. They were governed for many ages by their own kings, of whom twenty-two are noticed by historians; but as little occurs beside their names and accession to the throne, we shall pass them over in silence, and dismiss the subject by observing, that their kingdom was reduced into the form of a Roman province during the reign of Vespasian.

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The Autonomi, so denominated because every individual was his own lawgiver, were a warlike people, who inhabited the most rocky and steril parts of Thrace. Their natural bravery induced them to engage the victorious troops of Alexander; but they were defeated, with great slaughter, and compelled to submit to the Macedonian hero. They seem to have served under Perses against the Romans; and lived, according to their own laws, till the time of Vespasian, who provinciated their country.

The Mœdi occupied a tract of country which bordered upon Macedon, and are mentioned by the ancients as a gallant race, strangers to effeminacy, and inured to all the toils of war. Though successively subdued by Philip, and his son Alexander, they continued to plunder and harass the Macedonians, till that kingdom was annexed to the Roman empire. At length, however, they were vigorously attacked, and, after an obstinate resistance, effectually vanquished by the Romans.

The Crobyzi possessed a part of Thrace between Mount Hæmus and the Euxine sea. Their government was monarchical; but their history is veiled by impenetrable clouds.

The territories of the Sapæi were situated between the rivers Melas and Arzus, bordering on the Propontis and the Chersonesus. This people were governed by princes of their own nation; from one of whom descended Thucydides, the historian. Cotys, the last king of the Sapæi, was assassinated, by his own subjects, during the reign of Tiberius, and his kingdom was reduced to a Roman province.

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The Celetæ were a remarkably savage people, inhabiting the mountains Hæmus and Rhodope. Historians are silent respecting their form of government; nor have we any particulars on record concerning them, except that they attacked Cn. Manlius, upon his return from Asia, and robbed him of a considerable treasure, which he had amassed by pillaging the cities of Gallo Græcia.

The Thracian Chersonesus was also governed, in ancient times, by its own kings; among whom were Polymnestor, Eusones, and Acamas. Polymnestor espoused Ilione, the daughter of king Priam; and, at the close of the Trojan war, assassinated Polydorus, who had been placed beneath his protection. Eusones is mentioned by the inimitable poet Homer; and Acamas is said to have been killed by Ajax, at the siege of Troy.

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BITHYNIANS.

THE tract of country anciently called Bithynia was situated between the forty-first and forty-third degrees of north latitude, being bounded by the Euxine Sea on the north; by the river Parthenius on the east; by Mount Olympus and the Rhyndacus on the south; and by the Bosphorus Thracius on the west. It contained several handsome cities, was watered by many fertilizing streams, and abounded with most of the necessaries of life. But at the present period its largest cities are either laid in ruins, or dwindled to contemptible villages; and the greatest part of its once fertile soil is totally destitute of cultivation.

Bithynia, in the most early ages, was inhabited by various nations, who differed essentially from each other in their manners, customs, and language. The government seems to have been monarchical, each nation living under their own princes; but nothing satisfactory can be advanced respecting their affairs, previously to the time when they became blended under the general name of Bithynians.

In the reign of Prusias, the first king of Bithynia noticed by historians, the country was invaded by Crœsus, king of Lydia; and afterward subjugated by the Persians, who retained it till the time of Alexander the Great, though the inhabitants were permitted to live under their ancient form of government.

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Concerning Dœdalsus, Boteras and Bas, who are said to have reigned in Bithynia in the time of the Persian monarchy, nothing is related worthy of notice. But Zipœtes, the successor of Bas, is said to have waged war both with the Heracleans and Chalcedonians; and to have gained a complete victory over one of Antiochus Soter's generals. However, this success proved fatal to the Bithynian, he being so extraordinarily affected on the occasion, that he died in an immoderate transport of joy, after swaying the sceptre for upwards of forty-seven years.

Nicomedes, on his first accession, caused two of his brothers to be murdered, and maintained a sanguinary war with the youngest, who had saved himself by flight, till the death of the unfortunate exile put an end to his jealousy. He then applied himself to the enlarging and beautifying a city, which he called, after his own name, Nicomedia; and spent the residue of his days in peace, leaving at his death the crown to Tibites, the son of his second wife Etazeta.

Tibites was soon dethroned by his brother Zela, who enjoyed the kingdom for some time without molestation, but at length a party of Galatians, to whom he owed his crown, hearing that he had resolved to cut them off at a public banquet, turned his cruel purpose upon his own head, and slew him at the commencement of the festival.

This prince was succeeded by his son Prusias, surnamed Cholos or the Lame, who, in the beginning of his reign, formed an alliance with Rhodes against the Byzantines. During the Mithridatic war he professed a warm regard for the Romans, yet he granted an asylum to their

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implacable enemy, Hannibal, and, at the request of that illustrious Carthaginian, invaded the territories of their faithful ally the king of Pergamus.

These proceedings having roused the jealousy of the senate, T. Flaminius was sent into Asia, in order to adjust the differences between the two kings, and to demand Hannibal. Prusias was, at first, unwilling to betray his aged guest, but on the Roman envoy's threatening to treat him as an enemy to the republic, he sent a party of soldiers to surround Hannibal's house, and execute the orders of the conscript fathers. This design, however, was rendered abortive by the Carthaginian, who, perceiving it impracticable to escape, implored the gods to punish the perfidy of Prusias, and immediately swallowed a deadly poison.

Having conciliated the esteem of the Romans, by abandoning a man who had rendered him the most important services, Prusias voluntarily assisted them, both with troops and money, in their war against Perses of Macedon; and upon the subjugation of that country, went in person to congratulate the senate on the success of their arms, and acted in a manner so derogatory to a crowned head, that Polybius, speaking of the audience the conscript fathers gave him, breaks off abruptly, as being ashamed to repeat the servile expressions he made use of before that venerable assembly.

Some years after his return from Rome, a war broke out between him and Eumenes II. which terminated in his destruction, as has been already noticed in the history of Pergamus. The most impartial historians speak of him as

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a disgrace to human nature, being equally hateful to his subjects, and despicable to foreigners on account of his cruelty, cowardice, and disgusting behaviour. His person was extremely deformed, and his mind so depraved, that he does not appear to have possessed a single virtue to atone for his innumerable vices.

Nicomedes II. succeeded his father in the sovereignty, and seemed ambitious of walking in the same path which had rendered that prince universally detested; for he had scarcely assumed the diadem, before he sacrificed all his brothers to his tyrannical ambition. He assumed the name of Epiphanes, or the Illustrious; but performed nothing worthy of such an appellation. He is said to have built the city Apamea, and to have held the government for about forty-two years, at the expiration of which time he was assassinated, but in what manner is uncertain. Some authors are inclined to suppose, that as he had murdered his father he was treated in a similar manner by his son; but this is merely conjectural.

On the demise of this prince, Nicomedes III. ascended the vacant throne, and, with the assistance of Mithridates the Great, seized on the country of Paphlagonia. But on his attempting to annex the crown of Cappadocia to his possessions, Mithridates renounced his alliance, and chased him from his paternal inheritance. In this exigence Nicomedes applied to the Romans, who readily espoused his cause, and reinstated him in his former dignities. However, he was again dethroned by the king of Pontus, and compelled to live in retirement till Sylla undertook his restoration. He was succeeded

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by his son Nicomedes IV. who performed nothing which historians have deemed worthy of transmitting to posterity, except that he bequeathed his kingdom to the Romans, by whom it was provinciated, immediately after his death.

END OF THE EIGHTH VOLUME.

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